

THE PAGEANT OF
RELIGION IN CALIFORNIA

A. T. DeGroot
Editor

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Writing Staff

Artis, Wilmer; author of educational literature, 1643 3/4 Bundy Drive, Los Angeles 25. California Organizer (1931), Pentecostal Church of God of America. Author, Exposition of the Book of Revelation. Writer for PENTECOSTAL CHURCHES (various bodies).

Bach, D.G.M.; Minister, United Evangelical Lutheran Church, Parlier, California. b., Thisted, Denmark. Dana College, and Trinity Seminary, Blair, Nebraska. Pastor, Mauriceville, New Zealand, 1912-16; mission in Japan, 1916-41; teacher Japanese, Navy Language School, 1943-45. Writer for DANISH LUTHERAN CHURCHES (2 bodies).

Bailey, Paul; Publisher of Eagle Rock Press-Advertiser, 5040 Eagle Rock Blvd.; Los Angeles 41. Author of several novels and biographies; member of various Press and Authors clubs. Writer for LATTER DAY SAINTS (2 bodies).

Becker, Raymond W.; Editor, Foursquare Magazine, 1100 Glendale Blvd., Los Angeles. Graduate, L.I.F.E. College. Writer for INTERNATIONAL CHURCH OF THE FOURSQUARE GOSPEL.

Berner, Carl Walter, M.A.; Lecturer, Univ. Southern California, since 1938; pastor, Faith Evang. Lutheran Church, S. Broadway & 55th, Los Angeles, since 1925. Author historical articles and devotional booklets. Writer for MISSOURI SYNOD LUTHERAN CHURCH.

Carter, Wilford P., B.A.; B.Th.; President, Western Baptist State Convention; Minister, Calvary Baptist Church, Santa Monica. Morehouse College, and Bishop College. Writer for NEGRO BAPTISTS.

Coffin, T. Eugene, B.S.; Superintendent of Youth, California Yearly Meeting of Friends, 116 N. Washington Ave., Whittier, Reared in India. Pacific College and Cascade College; graduate work, Berkeley Baptist Divinity School. Editor of Friends publications. Writer for FRIENDS.

Conroy, Charles Clifford, B.A., Loyola University, Los Angeles, Calif., Instructor in history, St. Vincent's College, Los Angeles (now Loyola Un.) Head, Dept. of History, Los Angeles Junior Seminary (diocesan). Prof. of History, Loyola Univ. Los Angeles, since 1934. Specialist in historiographical studies archdiocese of Los Angeles. Writer for ROMAN CATHOLIC CHURCH

DeGroot, Alfred T., M.A., B.D., Ph.D.; Dean of Chapman College, 766 N. Vermont Ave., Los Angeles, Lynchburg College, Butler Univ., Univ. of Grenoble (France), Univ. of Chicago. Minister, Christian Church (Disciples) in Indiana and Michigan; professor, Butler Univ. and Drake Univ., Staff Lecturer, Overdale College, Birmingham, England. Author, various volumes of church history; latest, The Disciples of Christ; a History. EDITOR, THIS PUBLICATION.

Ditzler, Harold E., B.D.; Minister, First Evangelical & Reformed Church, 332 W. 37th St., Los Angeles 7. Susquehanna Univ., Princeton Theological Seminary, Lancaster Theological Seminary, Univ. of Edinburgh, Scotland. Pastorates in Scotland, Pennsylvania, and Los Angeles. Author of NBC radio sermons, Out of the Blue. Writer for EVANGELICAL & REFORMED CHURCH.

Drury, Clifford M., Ph.D.; Professor of Church History, San Francisco Theological Seminary, San Anselmo, California. Author, various books; official historian U.S. Navy Chaplain Corps, and author of its 3 volume history. Writer for PRESBYTERIAN CHURCHES (5 bodies).

Farnham, E.C., D.D., Executive Secretary, Church Federation of Los Angeles, since 1938; and, since 1944, the General Secretary of the Southern Calif. Council of Protestant Churches. He was for 13 years the Executive Secretary of the Portland Council of Churches of Portland, Oregon. The Los Angeles Church Federation has a staff of sixty persons, and a program which makes it probably the largest Church Federation in the nation. Writer for GROWTH OF PROTESTANT COOPERATION.

Fleming, Sandford, M.Th., B.D., Ph.D.; President, Berkeley Baptist Divinity School, and President, Northern Baptist Convention, 1949. 2606 Dwight Way, Berkeley 4. b. Australia Berkeley Baptist Divinity School, and Yale Univ. Supt. Home Missions, S. Australia Baptist Union; pastor, St. Peter's Baptist Church, Adelaide. Prof. Church History, Berkeley BDS 1926--; President BBDS, since 1937. Author three books. Writer for BAPTISTS (North and South).

Fox, Joseph S. ; 1476 Morena Blvd. San Diego, Calif. Writer for FEDERATED AND COMMUNITY CHURCHES.

Gilliard, Alfred J.; Lieutenant Colonel, The Salvation Army, 832 W. 9th St., Los Angeles 15. Present position, Field Secretary (personnel Director) the Western Territory U.S.A., comprising eleven Western States, Hawaii, Alaska, and the Phillippine Islands. Became newspaper reporter in Yorkshire, England; served at sea during World War I. Travelled on Salvation Army service in Europe, Far East, North and South America. Fifteen years editor of the parent Salvation Army publication, The War Cry, London, England. Writer for the SALVATION ARMY.

Gortner, J. Narver; Minister, First Assembly of God, 3035 Deakin St., Berkeley, Calif. Pastorates in Nebraska, Cleveland, Ohio, Los Angeles, and Oakland. President, Glad Tidings Bible Institute, San Francisco. Author of three volumes of poems and two of Biblical studies. Writer for ASSEMBLIES OF GOD.

Haskell, George, B.D., Ph.D.; Minister, Western Knoll Congregational Church, 71st. at Gramercy Place, Los Angeles 44. Chapman College, Yale University, Univ. of Southern California. Present pastorate since 1939. Writer for CONGREGATIONAL AND CHRISTIAN CHURCH.

Hoick, John Edward, M.A., D.D.; Chaplain, California Hospital and Santa Monica Hospital; 1414 S. Hope St., Los Angeles 15, Pennsylvania College, Syracuse Univ., and Gettysburg Theological Seminary. Pastorates in New York and California; President, California Synod, United Lutheran Church, 6 yrs; statistician, 13 yrs., Editor and author. Writer for UNITED LUTHERAN CHURCH

Holmes, Jess E., D.C., D.D.; General Superintendent (organizer, 1935) United Church of God. 1012 Beacon Ave., Los Angeles. Writer for CHURCHES OF GOD (3 bodies).

Horsch, L.J., A.B., M.A.; Prof. of Economics, Chaffey College, Ontario, California, since 1931. Bethel College, and Pomona College. Writer for MENNONITE CHURCH (3 bodies).

Hunt, Rockwell Dennis, Ph.D., L.L.D., Litt.D.; Director, California History Foundation, Stockton, California. Professor in: Napa College, Univ. of the Pacific, Univ. of Southern California, Univ. of California, former Director, School of Research, Univ. of Southern California. Author of many books on California history--the latest, California Ghost Towns Live Again. Writer for METHODIST CHURCH.

Ironside, Harry A., Litt.D., D.D.; b. Ontario, Canada. Professor of Biblical Literature, Evangelical Theological College, Dallas, Texas, 1925-43. Pastor, Moody Memorial Church, Chicago, Illinois, 1930-49. Authro of 29 expository volumes, 23 other books (including the national history of the Plymouth Brethren), and many pamphlets. Writer for PLYMOUTH BRETHREN.

Johnson, C.W., S.T.M.; Statistician, California Lutheran Conference; Box 64, Escalon, Calif., University of Minnesota Augustana Theological Seminary, and Union Theological Seminary. Pastorates in Idaho, North Dakota, and California. Writer for AUGUSTANA LUTHERAN CHURCH.

Jordan, Artishia W. (Mrs. F.D.) M.A.; 1277 W. 25th St., Los Angeles 7. President, Los Angeles Metropolitan Council of the National Council of Negro Women. Howard University; University of Chicago, M.A. Former editor, Missionary Recorder (official organ for A.M.E. Church) Writer for AFRICAN METHODIST, AFRICAN METHODIST EPISCOPAL, and COLORED METHODIST CHURCHES.

Knott, James Proctor, Ph.D.; Prof. of History, Pasadena College, Pasadena, Calif. 51 Hawthorne St., Glendale 4, Calif. Four degrees from Univ. of Southern California. Professor at Pasadena College since 1913, with periods of pastorate in Southern California. Various trips to Europe for making films and lecturing. Writer for CHURCH OF THE NAZARENE.

Kosturos, Anthony; Minister, Greek Community of Los Angeles, 1216 San Julian St., Los Angeles 15, Calif. Graduate, Greek Orthodox Theological Institute, Pomfret, Conn. Writer for EASTERN ORTHODOX CHURCHES.

Kononen, Onni; Minister, Holy Trinity Lutheran Church, 2139 Byron St., Berkeley 2, California. Attended Waterloo Theological Seminary, Waterloo, Ontario, Canada, and University of Helsinki, Finland. Missionary of the Finnish Missionary Society (Finland) to China. Pastors in Minnesota and California. Writer for FINNISH LUTHERAN CHURCH(3 bodies).

~~Kumata, Kenryo M.; Minister, Los Angeles Hompa Hongwanji Buddhist Temple, 119 N. Central Avenue, Los Angeles 12. Attended University of Washington, and received M.A. degree, Ryukoku University, Kyoto, Japan. Pastors in Utah and California. Field Director of Buddhist Churches in America. Writer for BUDDHIST MISSION.~~

Linden, G. Vander, B.A.; Minister, Reformed Church, Paramount, California. Central College, Western Theological Seminary. Pastors in Middle West; Stated Clerk, Classis of California, since 1945. Writer for REFORMED CHURCH and CHRISTIAN REFORMED CHURCH.

Lindquist, E.H.; R. 1, Box 20, Kingsburg, California,. Writer for SCANDINAVIAN EVANGELICAL CHURCHES.

McCumber, Harold Oliver, M.A., Ph.D.; Visiting Prof. of History, University of Southern California, 2798 Wynwood Lane, Los Angeles, California. Union College (Nebraska), Univ. of Minnesota, Univ. of California. Taught, Pacific Union College, Walla Walla College, Emmanuel Missionary College (Michigan), California Institute of Technology, Univ. of Southern California. Authro, Pioneering the Message in the Golden West. Writer for ADVENTISTS (2 bodies).

McWilliams, Carey; author and lawyer, 2041 n. Alvarado St., Los Angeles 26, California. Staff contributor, The Nation articles in International Journal of Religious Education, etc. Author of several books, including Prejudice, Brothers Under the Skin, A Mask for Privilege Anti-Semitism in America, Southern California Country, etc. Writer for VARIETIES OF RELIGIOUS EXPRESSION.

Moss, Edwin, L.Th.; Canon of St. Paul's Cathedral, 1100 Avenue 64, Los Angeles 42. b. Brighton, England. Emmanuel College, Univ. of Saskatchewan, Anglican Theological College (Canada). Missionary in British Columbia and Yukon. Since 1931, California pastorates, and Canon Lecturer. Writer for PROTESTANT EPISCOPAL CHURCH.

Masdeking, Geo. H., M.A., B.D. Minister, First Lutheran Church, Fullerton, California. Capital Univ. (Columbus, O.), Indiana Univ., and Evangelical Lutheran Seminary. Writer for AMERICAN LUTHERAN CHURCH and EVANGELICAL LUTHERAN CHURCH.

Muir, Gladdys E., M.A., D.Litt., LL.D; Prof. of History & Director of Peace Studies, Manchester College, N. Manchester, Indiana. Graduate studies in Switzerland and Scotland; curator of archives of Church of the Brethren, District of S. California, 1933-47. Author, Settlement of the Brethren on the Pacific Slope. Writer for GERMAN BAPTIST BRETHREN (3 Bodies).

Newmark, Marco Ross, A.B.; 977 Arapahoe St., Los Angeles. University of California, University of Berlin (Germany). Organizer and ex-President, Nathan Straus Palestine Society; President Historical Society of Southern California, 1940-41. Author various books. Writer for JEWISH CONGREGATIONS.

Reynolds, W.C.; Evangelist, Secretary of the Southern California Conference of the Free Methodist Church, 519 S. Lemon Ave., Ontario, California. Greenville (Illinois) College; graduate study at Occidental, and University of Southern California. Author A Flaming Cross (fiction). Teacher, history, Los Angeles Pacific College. Pastorates in California. Writer for FREE and WESLEYAN METHODIST CHURCHES (2 bodies);

Ringland, Thomas W.; Route 1, Puente, California. To Kansas City (Kansas) University, and Rice Collegiate Institute, Paxton, Ill. Served Evangelical United Brethren churches in Chico, Oakland, Los Angeles, Santa Ana, and Whittier; college pastor at Philomath, Oregon. Superintendant, California conference, 1926-33. Writer for EVANGELICAL UNITED BRETHREN.

Selover, John J., A.B., L.L.B.; Christian Science Committee on Publication for Southern California, 210 W. Seventh St., Los Angeles, since 1941. University of California at Los Angeles, University of California (Berkeley). Practicing attorney, Long Beach, 1928-41. Writer for CHURCH OF CHRIST, SCIENTIST.

Taylor, Wm. J.; Minister, 156 W. 57th St., Los Angeles, Calif. B.Th. and B.D., Temple Hall College and Theol. Sem., Chicago. Also attended I.I.F.E. Bible College, Los Angeles Baptist Theol. Sem. Pastorates in Blythe, El Centro, and Los Angeles, Writer for CHURCH OF GOD IN CHRIST.

Utter, James W., M.A.; Professor of History, Chapman College; 1538 Irving Ave., Glendale. Chapman College, University of Southern California. Specialist in California and Western History. Writer for CHRISTIAN CHURCH (Disciples of Christ).

West, W.B., Th.D.; Professor of New Testament, George Pepperdine College, 1121 W. 79th St., Los Angeles, since 1938. Research, Oxford Writer for CHURCHES OF CHRIST.

Wilbur, Earl Morse, A.M., St., B., D.D.; 21 Mosswood Road, Berkeley 4, Minister, Unitarian and Congregational Churches. Organizer, and Dean (1904-11), then President (1911-31) Pacific Unitarian School for the Ministry. Lecturer, Manchester College, Oxford University. Guggenheim Fellow, Hibbert Fellow. Author of several Unitarian and Congregational histories-- the latest, A History of Unitarianism. Translator; Servetris' De Trinitatis Erroribus. Writer for UNITARIAN CHURCH.

INTRODUCTION

A.T.DeGroot

The story of religious faith in California is a colorful pageant, replete with heroism, adventure, and high achievement. The celebration of one hundred years of statehood in 1950 demands a recognition of the role of religious belief in the moulding of this bouyant commonwealth.

So diverse and rich in quality have been the gifts of California to her people - overflowing abundantly to serve prodigally the other states and the nations of the world-- that her deeds in the realm of the spirit have remained in the wrappings of modesty, so seemly and in keeping with their kind. A bountiful nature rich in age-laid resources, a felicitous climate that makes for health, a setting which causes the rising world populations and powers to see her as not only their understanding metropolis of ideas and hopes -- these and other moving forces have clamored for a recognition that leaves but dim the outlines of another Reality, a spiritual personality, that is a factor of greatest moment in the story of a century.

Because California enjoys the positive blessing of a separation of Ecclesiasticism and the State - but not a divorce of the State from ~~positive~~ religious concern and activity - the official California Centennials Commission, of which the

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Hon. J. R. Knowland is the chairman, could not inaugurate official observances, studies, or publications which might appear to identify the commonwealth as a legal whole with some segment of its people as a religious community of belief. For this reason it was necessary, as well as appropriate, that a broadly inclusive group of individuals should associate themselves in a task of research and publication to focus the faith of a great commonwealth into a single witness. Acting under the friendly support and encouragement of Chapman College, the oldest college in Southern California, and of which I had the satisfaction of being the Dean from 1945-1949, this writer has been the chairman of studies and editor of the present centennial volume. Four years of planning and work on the part of more than forty collaborators are thus brought to integrated fruition.

I.

? This volume is the first successful effort in the nation to write and publish a comprehensive state history of religious bodies, so far as the authors are aware. The selection of the writers for the various denominations was accomplished by obtaining first a nomination by the bishop, superintendent, convention executive or other chief ecclesiastical leader, and then the consent of the person thus chosen. The selection thereby manifests in almost every case the choice of the denominational officials.

The churches that are included in this review of religion in California comprise all principal groups listed in the latest United States Census of Religious Bodies (1936 edition, Volume I), plus other denominations that were overlooked in that survey or which have come into existence since that date. The religious groups that were found by the government tabulators, but for which we obtained no historian, if added together would embrace only one per cent of the then reported membership in the state. (There were 1,891,670 members shown in the 1936 census for the bodies here reviewed, and 21,666 for all the small remaining denominations.) For convenience and for clarity we have grouped certain "families" of churches in a single sketch - e.g., the five kinds of Presbyterians, and the three species of Mennonites -- and, naturally, the six varieties of Plymouth Brethren. Our history thus includes the story of seventy denominations (in ~~forty~~ ^{thirty-nine} chapters) whose numerical strength is shown as follows:

Chapters Church

		U.S. Census, 1936		This Survey, 1950	
		Churches	Members	Churches	Members
I.	Adventists (2 bodies)	219	26,827	291	45,168 (7th Day only)
II.	Assemblies of God	195	14,229	512	27,100
III.	Baptist, Northern	226	80,571	406	159,340
	Baptist, Southern			232	27,398
IV.	Baptist, Negro	97	13,558	169	84,476
V.	Brethren, German Baptist (3 bodies)	46	10,273	67	13,145 (4 bodies)
VI.	Brethren, Plymouth (6 bodies)	47	2,154	40	2,531
VII.	Church of Christ, Scientist	268	25,907	300	35,000 est.
VIII.	Church of God in Christ			165	12,000 est.
IX.	Church of the Nazarene	125	9,871	199	18,933
X.	Churches of Christ	72	6,540	266	25,000 est.
XI.	Churches of God (3 bodies)	67	4,729	100	10,000 est.
XII.	Congregational and Christian	198	49,428	219	66,438
XIII.	Disciples of Christ	174	50,644	238	81,688
XIV.	Eastern Orthodox (3 bodies)	20	16,951		17,000 est.
XV.	Evangelical and Reformed	23	2,691	21	2,750
XVI.	Evangelical United Brethren	43	5,789	42	7,485
XVII.	Federated (Community)	22	5,103		3,000 est.
XVIII.	Friends	23	5,297		6,059
XIX.	Int. Ch. of Four-square Gospel	84	7,035	172	44,690
XX.	Jewish Congregations	101	157,596	71	300,000 est.
XXI.	Latter-day Saints (2 bodies)	123	39,493	182	82,137
XXII.	Lutheran, Amer. Conf. (2 bodies)	39	7,626	39	9,055
XXIII.	Lutheran, Augustana	27	6,494	47	15,821
XXIV.	Lutheran, Missouri Synod.	142	25,861	200	65,000 est.
XXV.	Lutheran, United	35	8,720	61	13,436
XXVI.	Lutheran, Danish (2 bodies)	21	2,827	24	5,005
XXVII.	Lutheran, Finnish (2 bodies)	13	585	9	645
XXVIII.	Mennonite (3 bodies)	19	3,300	24	5,071
XXIX.	Methodist Church	525	131,382	115	215,909
XXX.	Methodist, African Colored (3 bodies)	76	12,517		24,456
XXXI.	Methodist, Free and Wesleyan (2)	65	3,372	272	4,668
XXXII.	Pentecostal Assemblies (4 bodies)	30	2,118	458	47,880 (3 bodies)
XXXIII.	Presbyterian Churches (5 bodies)	320	91,806	322	106,530
XXXIV.	Protestant Episcopal Church	265	71,257	34	10,514
XXXV.	Reformed Churches (2 bodies)	14	3,490	742	2,000,000 est.
XXXVI.	Roman Catholic Church	748	978,902	65	7,000 est.
XXXVII.	Salvation Army	75	6,475	39	5,965
XXXVIII.	Scandinavian Evangelical Bodies (2)	25	3,928	16	3,550
XXXIX.	Unitarians	15	2,337		
All other Denominations		113	10,934		
		4,645	1,891,670	6,159	3,753,086

In addition to the stories of the various denominations, and this Introduction, strong chapters have been added on "The Growth of Protestant Cooperation," and "Varieties of Religious Experience," the latter being a brilliant review and analysis of the cults of this area.

II.

Much original historical data has been compiled and recorded here for the first time. Only a few of the churches had published volumes to which our writers could turn for reference. In most cases the present sketches were written from a combination of college and seminary archives, scattered short papers on partial themes of denominational development, convention reports, and local church histories. Some of the groups, of European ~~or Oriental~~ origin, had records primarily in native tongues, and this data is revealed here for the first time. Massive university theses which showed much erudition but which did not achieve publication have been laid tribute to this study. Researchers who served their groups quietly with no thought of public recognition have here been persuaded to share their findings with a larger audience and thus to contribute a scene to the larger drama of the pageant of religion in California.

III.

It has not been necessary for us to undertake the difficult task of establishing primacies in religious achievement for the Golden State. Roman Catholic activities in the days of discovery and of the Missions are portrayed in Chap-

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ter XXXVI by Dr. Conroy. Protestant services, dating from the famed episode of Rev. Francis Fletcher, Chaplain of Sir Francis Drake's ship, the Golden Hinde, at Drake's Bay, Marin County, in 1579, are portrayed in a slender but compact brochure edited by Dr. Clifford M. Drury and entitled A Chronology of Protestant Beginnings in California. It was prepared in response to a request of the centennial celebrations committee of the California State Chamber of Commerce to the Northern California-Western Nevada Council of Churches.

IV.

The first clear observation that arises from this journey over old trails is that early California was rich in the fruits of religious faith. Before the fabulous, true tale of alluring gold on the far West Coast stung the ears of Eastland settlers, pioneers of spiritual domains had staked out their claims on the souls of such men as might choose to make the future Golden State their home. Religion was a primary concern of devout groups and heroic individuals as they sought a congenial habitation here and a part in the dream of hereafter. The California that we discover before fame came through Sutter's gold was already a haven of those whose eyes held the reflection of an assurance of things to come. A reading of the history sketches in this volume will surprise even fairly well informed native sons and devotees with the clear evidence that before

the Forty-niners sprang into adventurous existence there were several successful and determined colonies and organized movements yeasting the life of California with the leaven of precious faith. Religious books and tracts, and even the weight of a printing press with supplies to make more, were given priority among the burdens borne on the shoulders of men or in the hulls of round-the-horn sailing vessels enroute to the distant island in the continent.

All this can be said without going back to an even earlier drama of spiritual pioneering antedating the arrival of permanent white settlers. Out of the matrix of the same powerful forces that led to the conquest of Mexico, there was thrust the long arm of religious concern for the native population of the great Southwest. The rise and fall of an empire of faith in New Mexico and Arizona were the prelude to new endeavors on the Western coastal plains and inland valleys of California. No higher goal could be set than that which moved the robed advocates of the Roman church--a sway over and amidst the souls of the original inhabitants of this paradise. The fact that in this land of plenty the material instruments of the attempted spiritual crusade seemed forced to assume what some competent historians have called the form of a species of early concentration camp is but another demonstration of the limits to which men's hopes are confined in being realized on earth. The glorious remaining symbol of

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the original high intention, which present-day citizens hold in reverent regard, is the chain of mission houses from San Diego to the Sacramento, now being restored with the aid of people of many expressions of faith. "Mission" styles in modern forms are a tribute to the noble forces and ideals that we honor in the settlement of the Golden State.

If the uninitiated reader persists in thinking of California as a land discovered in 1849, we may still contend that religion was an integral part in the alloy of ideals that swelled the migrant tide that came to gamble on gold but remained to play safe on the recurring riches in continuing residence. The overlooked hero of American religious pioneering is the farmer-preacher, the doctor-preacher, and other lay pastors who, along with the circuit riders, were the unique creations of American Christianity in living response to new conditions on this continent, and who -- let it not be overlooked again--laid the foundations of the church bodies that were to find their chief world forces in the United States. Numerically largest among them are the Methodists, Baptists, and Disciples of Christ. These "churches of the people" came with the people and did not wait on stagecoaches or Pullman cars to transport to them a non-indigenous officialdom. A purely random extract may be taken from a rare book at hand as I write, Incidents of Travel to California Across the Great Plains, (Jefferson, Ohio: 1856), by John Udell, where he

reproduces his dairy and reports for 1853:

July 31st, Sunday. By special request, I to-day spoke to an attentive congregation, on the subject of Christianity, from Hebrews, iv, 12 and 13. I was highly gratified to have an opportunity, in this wicked country, of presenting to my perishing fellow-mortals the Word of Life.

August 7th, Sunday. Last week I took a load of melons 75 miles up into the mines. Passed through Pem and Grass Valleys and Rough-and-Ready. The road was very dusty, and rough in places. Sold out, clearing \$15, and returned home. I rested yesterday, and to-day, by invitation, I preach again. (pp. 83, 84)

Such evidences could be multiplied, to show that the churches making for largest success were those whose witness in pioneer days was internal rather than vestigial or separated from the masses.

V.

A second sure impress that springs from a perusal of the career of the churches is the increasing impact of religious faith upon the population of California.

A recurring illusion that persists in the folklore of faith is that, by some inexplicable workings of Providence, our ancestors were ingrained with quantities and degrees of religion beyond anything we may expect to find in the degenerate present. "Oh, for the good old days!" cries the misinformed dabbler in antiquity. A mis-reading of Holy Writ has managed to spread widely the incorrect belief that the Bible itself portrays the Golden Age as past rather than future. A California poet has pre-

served this observation in his epic about the Golden State, a volume entitled Laughter out of the Ground (by Robin Lampson, pp. 88, 89):

It is difficult either to realize or believe the glamorous stories
Of the ~~glorious~~ endeavors and lofty, magnanimous ambitions of
the pioneers

Of the days of old, the days of gold, the days of "Forty-nine!"
The human mind does nothing so well as forgetting: it forgets
the unpleasant,

The painful, the shameful, and often erases all re/cord of suffer-
ing,

For without the forgetting of pain, no life could sanely continue.
And so, when the past is remembered, there remains only the decent
excitement,

The clean adventure, the exploit or action approved by the con-
science:

The tarnished metal, cleansed of its base admixtures, grows golden;
And always the past age is a golden age, and to compound the
illusion,

The empty banality of dying seems to add magical cubits of virtue
To every man, making the villain a hero, the good man a saint.

indent
as
poetry

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For our concern, here, this tendency to glorify by-gone days is seen in the uncriticized assumption that in the days of our fathers religion must have been at a much stronger incoming tide than is the case today.

The facts point unmistakably in the opposite direction. We may let the following figures on California speak for themselves.

<u>Year</u>	<u>Church Members</u>	<u>Total Population</u>	<u>Per Cent of Churchmen in Population</u>
1850	10,200 sit- tings ¹	255,122 ³	1.4
1870	195,558 sit- tings ²	560,247	12.2
1890	308,298	1,208,130	25.5
1906	674,007	2,034,859	33.1
1916	893,366	2,938,654	30.4
1926	1,522,211	4,928,905	30.8
1936	1,928,439	6,341,000	30.4
1949	3,753,086	10,354,000	36.3

- (1) Statistics of the Population of the United States, June 1, 1870, Washington, D.C., 1872, Vol. I, 506. For extensive calculations to show that the figure for "sittings" may be reduced to 35% and translated into "members", see Garrison and DeGroot, The Disciples of Christ: A History, pp. 328,329.
- (2) Statistics...1870 (as above), Vol. I, 530.
- (3) The population of the State of California, according to the 1850 Census was 92,597. However, the returns for that year were incomplete, those for Contra Costa and Santa Clara Counties having been lost and those for San Francisco destroyed by fire. According to a note in the 1870 Census report, the special State Census of 1852 gives the population of these three counties as follows: Contra Costa 2,786, San Francisco 36,154, and Santa Clara 6,764; and gives the total population of the State (except El Dorado, not returned) as 215,122. El Dorado was estimated at 40,000, which would make the total probable population 255,122 for 1852. (Quoted from letter of the Bureau of the Census, Washington, D.C., January 17,1950.)

Here is the clear evidence that California has gained not only an almost constantly increasing total number of church members, but also an accelerating percentage of such people in its population. The rapid movement of folk into the state makes the average Californian a person of fewer years' residence, with a consequent lessening ^{of the} sense of community which comes from social roots far into the past. This is the principal reason that explains why California's ratio of church membership does not reach up to the national average of 52 percent.

VI

A third fact that emerges from the studies in this volume is its largely unconscious portrayal of the impact of American democracy on the life and structure of the church. Strangely enough, the nation and the world have as yet no historian of the stirring theme of democracy's influence on Christian institutions. The relatively brief period in which this form of government has given a haven to the church is the principal reason for this almost vacuous literary condition. Some day the analysts and narrators of world events will become aware that modern democracy has worked as significant changes in the fundamental form and thought of the Christian organization as did the adoption of Christianity by the Roman Empire in the 4th Century, or the Protestant Reformation in the 16th Century.

The free cooperation of Protestant, Catholic, and Jew in such an enterprise as this publication, and a host of other joint

enterprises of witness to belief in a common God, is a fact of no small import. A century ago, such friendly mutuality would have been impossible of achievement. Political and social intercourse of the citizens in a democracy cannot leave unaffected the religious relations of those same people. What happens in daily living happens in religious faith, for the affairs of the spirit are integral to experience. Gone are many of the phobias that led one competent church historian to assail what he termed "the indidious danger of American unionism" in the early 19th Century.

The unique North American ideal of a free church in a free state is yet to be assessed adequately by historians in all fields. A world war chartered on Four Freedoms only begins to make us aware of the treasured heritages of our nation. A volume by Merle Curti, The Growth of American Thought (1943), has the insight not to belittle religion by treating it with disproportionate brevity. However, as the eminent literary critic, W.E. Garrison, observes, "historians of the modern school, such as James Truslow Adams and the Beards, consider social and intellectual history an essential part of their subject matter, though some of them are strangely blind to the importance of religion as a factor." Sound American idealism, against the background of which the restoration ^{of Christianity} to its original democratic nature may be seen to be evolving, is portrayed by Ferner Nuhn in The Wind Blew From the East, A Study in the Orientation of American Culture --

even though religion is not the major theme of his writing.

This is no place for an elaborate exposition of the subject, but it must be evident to every sober and historically oriented mind that the democratic way of life instituted in the United States has worked vast changes in the practices and theological assumptions of the most ancient religious bodies. By way of example, we may cite the declaration of religious belief published by a former presidential aspirant, Alfred E. Smith, in the Atlantic Monthly:

I summarize my creed as an American Catholic....
I recognize no power in the institutions of my church to interfere with the operations of the Constitution of the United States or the enforcement of the law of the land. I believe in the absolute freedom of conscience for all men and in equality of all churches, all sects, and all beliefs before the law as a matter of right and not as a matter of favor. I believe in the absolute separation of Church and State...I believe that no tribunal of any church has any power to make any decree of any force in the law of the land, other than to establish the status of its own communicants within its own church. I believe in the support of the public school as one of the corner stones of American liberty.

An as yet unpublished paper by an able Roman Catholic historian, Father Edmund A. Kurth, of Iowa, and bearing the imprimatur of his bishop, makes pertinent observation in this regard. Referring to the coming to America of Bohemian or Czech members of his faith, he notes: "there must have been

something in the 'American Spirit' which was inimical to the Faith. Thus one feels this defection is due as much to the impact of democracy as to any other single factor. These immigrants came to feel themselves freed from the economic and political shackles of the Europe from which they had departed and became loath to be bound by the Church. Many found the Catholic Church and its teaching the last barrier between themselves and the economic and political liberalism which they fancied was one of the greatest blessings of their new life. Frequently the priests--natives of Bohemia who had come to serve as missionaries among their own people in the New World--continued to represent the old class system which they had known in Europe. When these pastors stood their ground in pointing out the evils of unchecked liberalism they frequently found the people leaving the church. It is obviously unjust to strive to create the impression that this tendency was alive only among the peoples of Bohemia, or Czech, extraction. It must be pointed out that such a tendency is a phenomenon of American History and that it has affected all who came to this country."

One may see arising in America, and notably so in California, a more active and successful Christianity, both Roman Catholic and Protestant, than is the case in the ancient strongholds of this faith. The state churches of the Old World do not have one half the effective evangelistic outreach of active participation that is enjoyed by the unsubsidized churches of our democracy.

The countries of Sweden, England, Italy, and Spain have only a small fraction of their people who meet the minimum requirements for membership in their state-sponsored churches. American democracy in California and other states has produced a more effective program of outreach in religious enlistment and activity ^{by} voluntary methods, than any other nation.

Chapter I

THE SEVENTH-DAY ADVENTIST CHURCH ~~IN CALIFORNIA~~

Harold O. McCumber

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The Seventh-day Adventist church had its inception during the great religious awakening that so profoundly stirred the evangelical churches on both sides of the Atlantic during the third and fourth decades of the last century. Everywhere men and women turned to their Bibles as never before since the days of the Reformation of the sixteenth century. The impulse for this renaissance in the world of religion was a profound belief in the imminent return of Jesus Christ in the clouds of heaven. The movement held the center of the stage in the religious world, and men of the highest learning and most devout experience espoused the cause. All these men the world around based their belief in Christ's coming on such prophecies as Matthew 24, 25; Revelation 12, 13; Daniel 2, 7; and 8:14. From this latter prophecy - "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" - William Miller, a Baptist layman of New York, and his colleagues drew the unwarranted conclusion that the "sanctuary" to be cleansed was this earth, and that the text referred to its renovation at Christ's second advent. They established the time of this "cleansing" in the autumn of 1844.

That date came and went, but Christ did not appear as had been predicted. Tens of thousands who had believed in their preaching and who had stood on the heights of hope fell away into the slough of despond. Many became victims of spiritual discouragement and religious apathy.

Those who maintained their belief in Christ's imminent return soon diverged into two groups, one of which believed that a mistake had been made in the date. They began to set other dates, and in time split up into several bodies. The other group, out of which the Seventh-day Adventist denomination came, held that the date was correct but that the event predicted for the date was wrong.

After a diligent study of the sanctuary question they came to believe that Christ, the great High Priest, upon His ascension to heaven entered the holy place of the heavenly sanctuary, and that in 1844 He entered the most holy place, there to cleanse it by blotting out the sins of all those who have accepted the sacrifice He made on Calvary. They believed that the great antitypical Day of Atonement began at the time they had supposed Christ was to appear; also when Christ finishes His work in the sanctuary, He will come to visit judgment upon the earth - an event, of course, still future.

In the meantime many of these Adventist believers became convinced from their study of the Bible that the seventh day of the week, not the first day, was the Sabbath taught by the Scriptures and commanded by God. They immediately began the observance of this day. The espousal of these two unique doctrines drew the lines which marked this group as a distinct people, and the title Seventh-day Adventists was adopted as an appropriate name. Coming out of all the evangelical churches as they did, they brought with them the heritage of a profound belief in the basic truths first given to the Christian church by Christ and the apostles and perpetuated by loyal believers in all ages. Believing that the time was hastening on apace when Christ would be revealed in the clouds of heaven, and that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then

shall the end come" (Matt. 24:14) they launched a world-wide program of gospel promulgation. This program was early carried on under four phases: the teaching of the gospel of health; Christian education of the children and youth; the publication and scattering of Christian literature;^{and} personal evangelism by the preaching of the word of God.

[Baker, A. L., Belief and Work of Seventh-day Adventists, Pacific Press Publishing Assn., Mt. View, Calif., 1942, pp. 8-15].

The adherents of this new belief were, as a rule, poor in this world's goods, many having disposed of their possessions in anticipation of Christ's return. Yet little more than a century later Seventh-day Adventists were presenting their message in printed or oral form in 810 languages to the peoples of 413 different countries; in 1948 the membership of its 9,749 churches throughout the world had reached 672,658, including that in 213 mission fields; the property value totaled more than \$138,000,000, representing investments in 545 institutions, including 49 publishing houses, 184 sanitariums, hospitals, clinics, and treatment rooms, 290 secondary and advanced schools, one of which is a medical college, and other subsidiary institutions; a total of more than \$532,855,870 in tithes and offerings had been contributed since the formation of the church; literature sales at the close of 1948 for this same period were registered at \$195,288,795.

The world membership of the church numbered about 3,000 in 1859, the year the first Seventh-day Adventist arrived in California. This pioneer, Merritt Kellogg, born in Massachusetts, was the eldest of a family of sixteen children, one of whom was Dr. John Harvey Kellogg,

for many years head of the Battle Creek Sanitarium, and another, William K. Kellogg, cornflakes manufacturer and philanthropist. In the middle thirties the Kelloggs had moved to Michigan and there embraced the Seventh-day Adventist faith. This midwest area was particularly affected by the panic of 1857, and it was due chiefly to economic strain that Merritt Kellogg and his wife made the decision to go west and settle in the new country. After trading their house for a team of horses, harness and a wagon in part payment, disposing of all their household effects except their bedding, a few cooking utensils and a chest of carpenter's tools, late in March of 1859, they, with their three young children, started west. It was an epic journey which brought them into San Francisco five months later with little more than the clothes on their backs, the tool chest and one dollar in capital. Kellogg had bartered their equipment at Laramie, Wyoming, in exchange for passage the remainder of the way to California. However, the day they arrived Kellogg was hired on the spot, as he was unloading his tool chest, at a carpenter's wage of \$10 a day.

Kellogg's observance of the seventh day of the week as the sabbath attracted the attention of B. G. St. John, a lumber tallyman at the wharves, who had accepted the doctrines of Adventism in 1843 but had never heard the new views on the sanctuary. Under Kellogg's tutelage St. John and his wife accepted all the tenets of this new faith. Inspired by this success Kellogg later rented a hall for six weeks and held meetings three times each week; also he lent his books to those who were interested. As a result fourteen persons accepted the teachings, a Bible class and Sabbath school were organized, and for the next two years these met regularly in Kellogg's home on Minna street. In the fall of 1864 these new converts sent a call, augmented by \$133.00

in gold, to the newly organized Seventh-day Adventist General Conference in Battle Creek, Michigan, for ministerial aid. However, it was not until four years later that J. N. Loughborough and D. T. Bourdeau, of Michigan, volunteered for this mission. Both of these men had been with the church, holding leading positions in its organization since the early fifties. Loughborough, who began preaching the Advent message in New York state when he was seventeen, was thirty-six years old when he began his work in California and the record of his service here covers nearly half a century. His influence can be traced in the founding and establishment of practically every major institution of the church in the state. Bourdeau remained in California but one year as there was a call from the church leaders for him to return to the New England states to preach among the French.

~~by James White~~

In June, 1868, an article appeared in the Seventh-day Adventist church paper, the Advent Review & Sabbath Herald, outlining the plans for the proposed evangelistic mission to California, with a plea for donations to finance the enterprise. The missionaries designed to take a new tent with them in which they could hold meetings eight or nine months in the year. The cost of this, plus transportation to California and other expenses for the mission, was estimated at approximately \$1,000. As the overland railroad to California was then not completed arrangements for their passage were made with a steamship company; and in the middle of June, 1868, Loughborough with his wife and small son, and Mr. and Mrs. Bourdeau, sailed from New York for Aspinwall (now Colon). The first days out the weather was stormy, the passengers seasick, and as they neared Cuba, Loughborough noted in his diary: "Some men going to California say twenty thousand dollars would be no temptation to

them to take the trip again." Reaching Aspinwall they crossed the Isthmus of Panama by rail, and thence by steamer they sailed through the more placid waters of the Pacific to San Francisco, arriving on Saturday, July 18, twenty-four days after leaving New York. In a short time the missionaries were at the St. John home where the church members had assembled for worship, and after a hearty welcome Loughborough and Bourdeau preached at the service which followed.

These Adventist preachers found San Francisco, then a city of about 50,000, quite different from New England where it had been necessary to exercise great economy to make "both ends meet." Such frugality they were aware would be considered "pennywise" by Californians for at that time the smallest coin in circulation in the state was ten cents; and although these easterners were delighted with the climate, the warmth of their welcome, and, after their sparse ship diet, with the large variety of fruits, vegetables and grains on the market, yet they soon realized that to assume the expense of a tent effort in this city would be quite beyond their slender means. In searching for a place to pitch the tent the only lot they could find rented for \$40 a month, a new situation for Loughborough who in fourteen years with tent meetings had never paid a dollar for that privilege.

When James White, president of the General Conference, made the call in the Adventist church paper for \$1,000 to finance the mission venture to California a New York newspaper grasped it as a news note of interest and printed it. This paper reached California and the item came to the attention of a company of worshipers (Independents) in Petaluma who, impressed through a dream of one of their members that these men were messengers of God, sent a representative to San Francisco to search for them and invite them to bring their tent to Petaluma.

Convinced that this was the opportunity for which they were looking, Loughborough and Bourdeau at once made arrangements to go. Petaluma, forty miles north of San Francisco, was then a thriving little town of about two thousand population. The Independents furnished ground and aided in putting up the tent and the local lumber dealer lent them boards for seats. The first meeting, held the evening of August 13, 1868, attracted but forty persons as an epidemic of smallpox had swept through that part of the state and this was the first public gathering in the town after the quarantine was lifted. The following Sunday evening, however, over four hundred people came and it was necessary to roll up the walls of the tent so all could hear the preaching. At the close of the meeting as Bourdeau was handing out some tracts, one man said: "You can't afford to give those away for nothing. Here's a dollar. Give away a dollar's worth for me." Others handed him fifty-cent pieces and quarters. Soon the stand was cleared of its books and tracts, and the people had handed Bourdeau more than the retail price of the stock. Money was plentiful in California at that time, wages were high, and reading matter was scarce. Four different shipments of books were sold at the tent in Petaluma, and James White wrote asking what they were doing with all the books. "You are selling more books," he said, "than all the tent companies east of the Rocky Mountains."

Often among the listeners at the tent were transients, farmers who hauled their wheat and other produce from all parts of Sonoma and Mendocino counties to Petaluma to be marketed, and unable to return to their homes the same^{day} remained there overnight. With time on their hands many took advantage of the opportunity to attend these Gospel tent meetings, and thus news of these meetings spread through the country. On an urgent invitation from one of these, Loughborough and

Bourdeau after closing the ^{meetings} series in Petaluma in which twenty accepted the new teaching, moved the tent to Windsor, Sonoma county. There fifty meetings were held resulting in a dozen converts. It was while chopping wood for one of these converts that Abram La Rue read some of the Adventist literature, attended the meetings, was baptized, and later became the first Seventh-day Adventist missionary to China, spreading the Advent gospel by the printed page.

Loughborough and Bourdeau were persuaded by one of the new believers, ~~a Mr. Lyttaker~~, to hold their next meetings in the Blakely schoolhouse near his home five miles from Santa Rosa on the road to Guerneville. To meet his first appointment on January 31, 1869, Loughborough left Petaluma on horseback, riding the sixteen miles in the rain. He preached ^{a series of} thirty-five sermons in which the people showed such a lively interest ^{became} it was necessary ^{because of increased attendance} to move to a larger school building in the Piner district a short distance away. Here his preaching was continued until April 8. Then it was ^{that} a noted revivalist of another denomination, holding meetings in Santa Rosa, became quite bitter in his denunciations against Loughborough and Bourdeau and challenged them to debate. This challenge was accepted and a two day discussion was arranged on the perpetuity of the Ten Commandments, to begin the following Monday at the Piner schoolhouse.

Monday was a rainy day but the people came in such numbers the schoolhouse could not hold them and they quickly moved to a nearby barn.

[← The following day, however, was fair and the crowd immense. According to the Sonoma Democrat "Everything that could run on wheels went out to the second day of the debate." The opinion generally expressed was that the Seventh-day Adventist preachers had been misrepresented. Thus rather than detracting it added to their success,

and due to this favorable reaction, "We decided to erect our tent in Santa Rosa," Loughborough noted in his diary, "Deeming it better to enter the city on full tide than to seek another place where both wind and tide might be against us." The large tent pavillion was pitched a few blocks from the county courthouse. Fifty sermons were preached by Loughborough and Bourdeau between April 22 and June 6, resulting in the baptism of forty persons. Later the first Seventh-day Adventist church building in California was erected on this site and on November 21, 1869, was dedicated by Bourdeau. l.c.

The following April Bourdeau and his family returned to New England. Financially the mission had become self-sustaining. Four churches had been established with a combined membership of more than one hundred. The opposition of other ministers was subsiding, the press was favorable to them, and in general their church work was commanding the respect of the people. After Bourdeau left, Loughborough was joined by M. C. Cornell, an evangelist from Michigan, also Merritt G. Kellogg who had just returned to California after completing a short medical course in New Jersey. In May the tent was moved to Bloomfield, fourteen miles southwest of Santa Rosa. Within a month after their arrival an epidemic of the dreaded smallpox broke out. Some of the victims died and many were exposed to the disease before they knew what it was. Nearly half of the inhabitants fled in terror from the town. As all public meetings were prohibited the tent was taken down and stored.

Elizabeth Judson Roberts, California author and writer of Indian lore, tells of the experience: "The memory of those days, kept alive by hearing my parents repeat them, ^{is} are still vivid in my mind though I was but five years old at the time. My father settled

in Sonoma County at Bloomfield. He did not belong to any church as he could never reconcile his idea of a just God with the theory of eternal punishment for the wicked.

"I still remember the terror which spread through the settlement when smallpox broke out, for it was a terrible thing in those days. Many families fled, leaving stricken members to die without care. . . .Loughborough, Cornell, and Kellogg remained, took care of the sick, buried the dead and instructed those who were well how to care for themselves. After the epidemic abated the Adventist ministers again put up the tent, the meetings were resumed and people crowded into the tent, among them my father. When he heard the sermon on the state of the dead he made the decision to accept the beliefs and join the church." Later this convert, John B. Judson, was appointed by Loughborough as a lay preacher. In 1875 he moved his family to the San Pasqual Valley; ^{he was the first and} ~~and~~ for some time the only Seventh-day Adventist preacher south of the Tehachapi mountains. See p. 14

In June, 1871, Loughborough and Cornell held their first meetings in San Francisco. They pitched their tent on the south side of Market Street between 5th and 6th and the ^{opening} ~~first~~ sermon drew an audience of several hundred. At that time, according to the Daily Call, there were representatives in San Francisco from practically every nation on earth and every state in the Union, and the turnover in population was so constant that with the passing of an eighteen month period there would be 25,000 people in the city who had not been there before. Many of these transients bound for foreign ports attended the meetings and took away with them tracts and pamphlets to distribute on their journey. The missionaries continued their preaching until ~~the~~

February and seventy new members were added to the church.

The following summer of 1872, Loughborough and Cornell chose a strategic lot opposite the courthouse in Woodland (pop. then c2000) on which to set up their Gospel tent. Attracted, no doubt, by the unique spectacle to a church under canvass and the eloquence and zeal of the two preachers, more than one hundred and fifty persons attended the first service and by the following Sunday the number swelled to one thousand. The meetings continued with unabated interest until the middle of September when the work of the church was given further impetus by the arrival of James White and his wife, Ellen G. White, from Battle Creek, Michigan.

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The small company of Bible students which finally resolved into the Seventh-day Adventist church, in studying Revelation 12:17 and 19:10, accepted the belief that the spirit of prophecy should be manifested in the remnant church in the generation preceding Christ's second advent. To them it appeared that Ellen G. White (1827-1915) gave proof that she was endowed with this special gift of prophecy. During a long ministry she did much to shape the policies of the Seventh-day Adventist denomination and unify the churches. She was the author of 42 volumes among which are: The Acts of the Apostles, Christ's Object Lessons, The Desire of Ages, Fundamentals of Christian Education, The Great Controversy Between Christ and Satan, Life Sketches of Ellen G. White, The Ministry of Healing, Patriarchs and Prophets, Steps to Christ, and Testimonies for the Church. Never at any time did Mrs. White believe her writings were designed to supplant or to add to the cannon of the Scriptures. After the death of her husband, James White, in 1881, Mrs. White continued to travel extensively attending conferences and camp meetings. She labored in Europe from 1885 to 1888, and in Australia from 1891 to 1900.



*TP* Because of ill health James White had been forced to give up temporarily his work as president of the General Conference and editor of the church paper. To welcome the Whites, the believers assembled at a pleasant oak grove on the farm of a convert in Windsor where the pavilion tent and thirty camping tents had been pitched. James White arrived to preach the opening sermon at this first Seventh-day Adventist campmeeting in the state, held the latter part of September, 1872. "I think I never saw a company all together," wrote Mrs. White, "so intelligent, so exceptional in every way, as the company we met on the campground." At the close of the campmeeting the Whites spent a few weeks with Loughborough and Cornell as they continued their preaching in Woodland, then responded to an invitation to meet with the <sup>church</sup> believers in San Francisco. <sup>here</sup> [ ~~here~~ a state meeting of the converts was held in February, 1873, the association was resolved into a state conference, consisting of seven churches and 238 members and J. N. Loughborough was elected president, a position he retained until 1878.

In May, 1873, the newly organized conference began a summer campaign of evangelism in Napa Valley, and in the fall of that year a campmeeting was held in Yountville. Sixty family tents as well as the sixty-foot pavilion tent were pitched, and the attendance ran as high as fifteen hundred in an evening. Here plans were laid for establishing a publishing house. Recollections of this meeting are told by Alma E. McKibbin, teacher and author, whose parents were in attendance:

"Among the stories my parents told me in my early childhood was one of a campmeeting held at Yountville. . . . The matter of special importance at this meeting was the need of a paper in which to publish the Biblical truths which were so precious to them and which they felt it was their duty to share with the world. My parents had but recently come from the middle west, where money of any kind was scarce, especially gold coin. When the people were asked to contribute to this contemplated enterprise, my father, looking about over the assembled congregation,



said to himself: 'These people will not give enough to buy the ink for the first edition.' But the hands that went into the pockets of blue jeans or the folds of print dresses brought out not silver, but gold - gold coins and, more amazing still, unminted gold in bars and wedges. Soon thousands of dollars lay heaped upon the rostrum, the gifts of a humble people moved by a great faith."

Oakland, then a city of about 18,000, seemed the strategic spot in which to begin the publishing work, and in the spring of 1874 James White, as publisher and editor, put out the first paper bearing the title The Signs of the Times, with subscription terms "Two dollars a year to those who choose to pay, and free to all others as far as the paper is sustained by the donations of the liberal friends of the cause"; its objective, an expositor of the prophecies, a reporter of the signs of the times. In 1904 this plant, the Pacific Press Publishing Association, was moved to Mountain View, thirty-eight miles south of San Francisco, where it stands today still devoted entirely to the publishing of evangelical, educational, health, and temperance literature. Aside from the Signs of the Times with an average weekly circulation of 350,000 copies, other church periodicals and religious books published have brought the total sales during the last seven year period well over the twenty million dollar mark. In addition to the main plant in Mountain View, it operates three depository branches; also two factory branches devoted to the publication of Christian literature in foreign languages. The branch factory in Brookfield, Illinois, on the outskirts of Chicago, publishes religious books and periodicals in twenty-six foreign languages; another, located in the Canal Zone at Cristobal, supplies literature, including a monthly magazine El Centinela, in the Spanish language for Central America and the Caribbean.



At the third California Conference session held in the fall of 1874, William N. Healey, E. F. Uhl, C. A. Carey, Andrew Brorsen, Knud Brorsen, B. A. Stockton, J. S. Howard, A. W. Bartlett, and John Judson were licensed to preach; and with the assistance of two evangelists from the East, D. M. Canright and George I. Butler, the work of the church moved forward rapidly. The following year B. A. Stephens, J. D. Rice, and M. C. Israel were ordained, and J. H. Waggoner came from Battle Creek to aid in the preaching. Seventh-day Adventism took root in the southern part of the state through the initial efforts of the John Judson family who settled in the San Pasqual valley <sup>in 1875,</sup> and as a result of the preaching of William Healey who in 1880 established the first Seventh-day Adventist church in Los Angeles. Later Healey held tent meetings in San Diego and in 1887 organized a church there.

Thus the story of the Seventh-day Adventist church in California quickly passes into a larger phase where it cannot be told in the lives of a few men.

In attempting to follow the Scriptural pattern of Christ, who spent more time in ministering to the sick than in preaching, the Seventh-day Adventist church early in its history placed special emphasis on this dual capacity of the Gospel. One of the first moves was to start a medical missionary program to promote the principles of healthful living and the rational treatment of disease. In 1866 the Western Health Reform Institute, later known as the Battle Creek Sanitarium, was established on the outskirts of Battle Creek, Michigan; and from the scientific experimentation carried on there and at the later established American Medical Missionary College, a system evolved which



since has been incorporated into a chain of hospitals, sanitariums, and dispensaries the world around.

The first of these medical units to be established in California was the St. Helena Sanitarium. This was built with contributions from members of the church and opened its doors in 1878. A few years later a nurses' training course was offered. Today the graduates from this school of nursing total about one thousand, many of whom are serving in foreign mission fields; and the property of the 135 bed sanitarium and hospital embraces some five hundred acres of land with more than fifty buildings.

During the eighties and nineties Ellen G. White and other denominational pathfinders traveled extensively preaching their gospel of healthful living, and in 1901 the directory of the Seventh-day Adventist church lists 286 medical missionaries of whom 111 were qualified physicians. In 1900 Ellen White returned to California and made her home at "Elmshaven," St. Helena. The following years, until her death in 1915, were devoted to writing, much of which was directed toward the urgency of promoting a strong medical missionary work in Southern California.

Between the years 1902 and 1905 properties were purchased and three sanitariums established. The first, the Paradise Valley Sanitarium on the outskirts of San Diego, now has a 115 bed capacity. The second, the Glendale Sanitarium, one of the finest of its kind in the United States with its 225 bed sanitarium and hospital, was built with contributions not only from members of the Seventh-day Adventist church but also from civic-minded residents of the surrounding communities who still continue to support this two million dollar institution. The third, now a 133 bed sanitarium, was established at Loma Linda near Redlands.



At this Loma Linda site, in 1909 the Seventh-day Adventist denominational medical school, The College of Medical Evangelists, was officially born, superceding the American Medical Missionary College in Battle Creek, whose unique existence terminated in that year. The facilities of this medical college, which is rated as a class "A" school by the American Medical Association, include, aside from the Loma Linda campus, a 207 bed clinical unit in Los Angeles, The White Memorial Hospital; also two schools of nursing (one at Loma Linda and one in Los Angeles), a school of dietetics, and schools of physical therapy and clinical laboratory technology. The graduates of this school who have received the degree of Doctor of Medicine, number 2277, many of whom have gone as medical missionaries to almost every country of the world.

Perhaps the most outstanding feature of the Seventh-day Adventist church from its beginning has been the emphasis given its <sup>Seventh-day Adventists</sup> educational system. Education, ~~they~~ believe, should comprehend the "harmonious development of the physical, the intellectual, and spiritual faculties"; and their system today starts with the kindergarten and carries through to advanced degrees. The first definite steps toward establishing an elementary and academic school system in California were taken at a campmeeting held in Sacramento in 1881. The following year the first school, Healdsburg College, was opened. In 1909 this was relocated at Angwin, and is today known as Pacific Union College, an accredited college of Liberal Arts, with an extension branch in Hawaii, and an enrollment of 950 college students. A sister institution, La Sierra College, established at Arlington in 1920, carries the same scholastic rating, with a present enrollment of 770 college students. The church also supports 18 academies and 142



elementary schools in the state. The total enrollment in these California schools, including the students enrolled in the medical school and the nurses' training courses, is about 11,500.

The statistical report of the Seventh-day Adventist church for 1948 lists 291 churches in California with a total membership of 45,168. The California church early pioneered evangelistic work in Nevada, Arizona, and the Hawaiian Islands, and the constituency of these areas finally joined with California to form what is known today as the Pacific Union Conference of Seventh-day Adventists, with offices in Glendale. Also located here is the headquarters of the church's evangelistic organ of the air, The Voice of Prophecy, which today broadcasts over 700 stations in eight different languages.

~~THE END~~







Chapter II  
THE ASSEMBLIES OF GOD  
J. Narver Gortner  
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The Apostle James exhorted the people to be patient "unto the coming of the Lord," and, as an incentive, he introduced the illustration of the husbandman who patiently waits for the seed to germinate, to grow, mature, and ripen for harvest, -- "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7.

On this passage of Scripture we find this comment in Jamieson, Fausset & Brown's Commentary, "The early rain fell at sowing time, about November or December; the latter rain about March or April, to mature the grain for harvest. The latter rain that shall precede the coming spiritual harvest, will probably be another Pentecost-like effusion of the Holy Spirit." A prophecy, as well as a comment.

About fifty years ago there was such a "Pentecost-like effusion of the Holy Spirit," and the people who class themselves, and are classed, as Pentecostal people, believe that that "effusion" was "the latter rain" that God designed should "mature the grain" for that coming spiritual harvest that our Lord spoke of when He said, "The harvest is the end of the world," or, according to the Revised Standard Version, "the end of the age." Matt. 13:39. Pentecostal people, generally, believe that we are living in the last days of "the last days," and that the Lord's coming is very near. They believe that the "effusion of the Holy Spirit" that characterized the turn of the century was a part of the divine program, being designed by God to mature the grain for harvest, and that this "effusion" or, outpouring, should be regarded as the outstanding evidence that we are approaching the culmination of the church age, and that it will soon be said that "the fulness of the Gentiles" has come in, and the great work of "taking out from among the Gentiles of a people for His name," has been completed.

At the beginning of this Latter Rain outpouring of the Spirit there was a fear on the part of many of the Spirit-baptized believers to continue in the organizations with which they were connected for the reason that those organizations almost un-animously opposed the new experience that the Spirit-filled believers were sure was just as heaven-born as was that of the hundred and twenty believers, who, "when the day of Pentecost was fully come," "were all filled with the Holy Ghost, and began



to speak with other tongues, as the Spirit gave them utterance." Acts 2:4. For several years an extreme view concerning organization prevailed, and the rank and file of the believers opposed all suggestions that they be organized into a body, asserting that the Lord is He who forms the Church which is the body of Christ, that the Church is an organism, not an organization, and that the tendency of organizations, wherever they have been attempted, has been to curb the activity of the Spirit, and hamper the freedom of the saints, and that it is sufficient that we have the Spirit to inspire us, and to "guide us into all truth."

But as time passed it became evident that some sort of an organization was essential. Missionary zeal characterized the Spirit-filled group, and in order to carry on the work of world evangelization effectively it became apparent that it was necessary to put forth co-ordinated effort, and that this could not be done successfully without organization. <sup>Thus</sup> ~~And so~~ out of the initial outpouring of the Spirit there have risen numerous Pentecostal organizations.

Among these the one with the largest constituency and missionary program is the Assemblies of God. It came into existence in the year 1914 at Hot Springs, Arkansas, where a group had met for the purpose of devising means, under divine guidance, for closer co-operation in the work of God and more <sup>aggressive</sup> ~~aggressive~~ effort to promulgate the "full gospel" which Pentecostal people believe includes belief in Divine Healing, the imminent coming of the Lord, and the Baptism in the Holy Spirit according to Acts 2:4.

It was not long after the formation of what was called the General Council of the Assemblies of God until District Councils began to be formed in almost all parts of the country, the District Councils being, not subservient to, but constituent parts of the General Council fellowship.

Of the original group that formed the General Council, the only one still living who is connected at the present time with the officary at headquarters in Springfield, Mo., is Dr. J. Roswell Flower, <sup>the</sup> ~~our~~ General Secretary. One year after <sup>the</sup> ~~our~~ organization was effected <sup>there were</sup> ~~we had~~ 506 ordained ministers listed on <sup>the</sup> ~~our~~ books. At the present time <sup>there are</sup> ~~we have~~ ~~MMMMMMMMMMMM~~ 6,200 ordained ministers, and 4,377 licensed ministers. Of this number 1,471 reside in California.



Two District Councils have been formed in California, each of these including, at the time of formation, the territory comprising an adjacent state, -- the Northern California and Nevada District, and the Southern California and Arizona District. Subsequently Arizona became a separate District with its own Superintendent and Presbytery. At the time of organization the head of each District was known as Chairman; subsequently, in order to bring the Districts into line with the Constitution of the General Council, he was given the title of Superintendent.

The first of the Districts in the state came into being in Glad Tidings Temple, San Francisco, in 1918 when approximately forty ministers came together at the invitation of Pastor R. J. Craig for the purpose of effecting the organization. Pastor Craig was chosen as Chairman, and served in that capacity until the time of the eighth session, at which time it was decided that the Chairman should give his full time to the work of the District. M. T. Draper was elected, and after serving for ten years, was succeeded by J. Paul Thommen who died while in office in 1939. Since that time the office has been filled by R. J. Thurmond, Leland R. Keys, and ~~by~~ W. T. Gaston, the present Superintendent. At the present time the ministerial membership consists of 725 ministers, of whom 418 are ordained, and 49 are missionaries, either ordained or licensed.

The Southern California and Arizona District came into being in Los Angeles in 1920. A group of ministers came together at the invitation of Dr. George N. Eldridge, pastor of Bethel Temple, and elected Dr. Eldridge to the office of Chairman. Three years later Dr. Eldridge relinquished the office on account of failing health, and was succeeded by his son-in-law, Louis F. Turnbull, who had been a missionary in India for many years and had returned to become Assistant Pastor of Bethel Temple. Upon his resignation two years later, due to pressing duties in connection with Bethel Temple, A. G. Osterberg became Superintendent, serving in that capacity for many years, being succeeded by Ben Hardin, who, in turn, was succeeded by F. C. Woodworth, the present Superintendent. At the present time the total ministerial membership of the District is 746, of whom 477 are ordained ministers, and 24 ~~of~~ ~~them~~ have rendered service as foreign missionaries, or are rendering such service at the present time.



Each of the Districts has stressed evangelism and world-missions, and the contributions that have been made both in missionary personnel and money have been outstanding. Nearly every assembly has had a missionary vision, and some of them have excelled in their vision and giving in a most unusual manner, giving the lie to the old slander that premillennialism paralyzes missionary enthusiasm and effort. Our *These* people are all premillennialists, and the ratio of their giving to world-missions may well put many postmillennialists to shame.

According to the report made by Noel Perkin, Missionary Secretary, to the General Council convening in Seattle in September, 1949, the Assemblies in the United States contributed to World Missions during the twenty-three month period ending June 30, 1949, the sum of \$4,712,643.60. Of this sum California contributed \$604,133.60, a larger sum than that contributed by *the* our Assemblies in any other single state.

The educational institutions which have played, and are still playing, an important part in the organization, are Glad Tidings Bible Institute in San Francisco, the Southern California Bible College, now located near Santa Ana; and the Latin American Bible Institute which was founded in San Diego by Miss Alice Luce in 1926, and was moved to Los Angeles in 1941 where it enjoyed steady growth until it became apparent that it was necessary to secure larger quarters. A four-acre tract was purchased in Puente, and building operations commenced, the first soil being turned by the Missionary Secretary of the General Council, Noel Perkin, Oct. 26, 1946. Since the founding of this school a total of 162 students have graduated, a majority of whom are engaged in active pastoral or missionary service among the Spanish-speaking people.

Glad Tidings Bible Institute was founded in 1918 in connection with Glad Tidings Temple in San Francisco. Mrs. Mary Craig, the wife of the pastor and founder of the Temple, Robert J. Craig, has been regarded as the founder of the Institute as she it was who had the vision and gave \$40,000 of an inheritance she had received for its founding. It had a very humble beginning, but soon grew until it had a student body of approximately 200. Rooms in the Temple were fitted up as class rooms, and a six-story dormitory was constructed in connection with the Temple to provide living



quarters for the students, the Temple and dormitory having an estimated value at the present time of approximately a quarter of a million dollars. Pastor Craig died in 1942, and was succeeded in the pastorate of the Temple by Leland R. Keys, who had been District Superintendent, and is the present pastor. The Bible Institute had been privately owned and managed, having simply District endorsement, but under the pastorate of Pastor Keys was turned over to the District which assumed complete control. Since the founding of this Bible Institute, which was the first educational institution to be founded under Pentecostal supervision in the state, more than a thousand graduates have gone out to minister in the home land or in foreign fields, and some are rendering service today in practically every state of the Union, and in almost every mission field where there is an open door. The students have almost unlimited opportunities to be adequately trained in practical work, as the Temple conducts a down-town Mission which is open every night in the year, and as San Francisco is a center from which students can go to various near-by communities to render service in the founding of new assemblies or in evangelistic effort in assemblies whose pastors feel the need of such assistance. The Temple is one of the most aggressive evangelistic centers on the Pacific coast, and the pastor, Leland R. Keys, is one of our ablest and most forceful preachers. For many years there was an evangelistic service in the Temple every night of the year, and a service is held almost every evening at the present time. The leading evangelists of the Assemblies of God visit and conduct services from time to time in the Temple; so the students are afforded adequate opportunity to become acquainted with the methods employed by the various evangelists, and also to render practical service in the meetings held.

The Southern California Bible College had its <sup>beginning</sup> incipency in Los Angeles in 1920, being founded by Rev. and Mrs. Harold K. Needham, to whom God gave a vision of the great need of an institution for the training of young people for Christian service. "Those were days," says Mr. Needham, "of great spiritual exuberance and zeal. There had recently been a fresh outpouring of the Spirit, and God was doing many wonderful things among His people. As a result, people were anxious 'to tell the world' about their newly found spiritual experiences, and they were dashing off to the Mission Fields. Many of these zealous recruits for the Mission Field lacked



knowledge of the great truths of the Bible and of the will and plan of God for the human race. There was also a lack of training in the fundamentals of education and in the ordinary ways of life, thus making it difficult for young missionaries to master a foreign language or to impart to others a knowledge of spiritual truths which they had experienced. Hence 'a training school for Christian leadership' -- the Southern California Bible College."

The institution was launched in the large residence property of Rev. and Mrs. Needham, with the help of Rev. D. W. Kerr and Rev. Willard Pierce. In 1922 the first class of 11 members graduated. New courses of study were added as the need presented itself. The growth was healthy and steady, and in 1927 the property once occupied by the Annandale Country Club, and later converted into the Pasadena Military Academy, was acquired through the generous help of Mr. and Mrs. M.E.Layne. The school was soon given recognition by the state as a Theological College. When World War II engulfed the world this was the first institution in the group of Pentecostal schools whose graduates were recognized by the War Department as eligible to appointment as Army Chaplains. Up until the present time (1949), 525 students have been graduated. Of this number 78% or about 409 have gone into full Christian service, and some who did not complete their courses of training are numbered among those who are devoting their full time to the work of the ministry.

The buildings in Pasadena being found inadequate to care for the growing student body of the expanding institution, a new location was sought, 120 acres of the Santa Ana Air Base being purchased. The Layne Foundation gave \$100,000 for this purchase, to be added to other available funds, and a loan at a low rate of interest was secured to make up the necessary balance. As the Southern California District, with its financial resources, is back of the institution, it can safely be said that it rests upon a very stable financial foundation. Dr. Irvine J. Harrison is the present President, and the Southern California Bible College promises to be a great asset in the future to the Assemblies of God, and to the state of California.

One of the outstanding organizations of the Assemblies of God is the young people's organization known as Christ's Ambassadors. To California belongs the distinction of having originated the movement that issued in this organization which has become nation-wide in its extent.



In 1925 about 300 young people, representing 30 assemblies, came together in Oakland for "a young people's rally," and resolved themselves into a business meeting for the purpose of devising means and methods for promoting the work among young people. Wesley R. Steelberg, pastor in Stockton, was chosen chairman. It was decided, in the interest of unity and further progress, to hold semi-annual conventions. The name, Pentecostal Ambassadors for Christ, was chosen, and at the next convention, held in Stockton, Wesley R. Steelberg was elected President. That office he occupied for ten years. At the last session of the General Council of the Assemblies of God, convening in Seattle, in September 1949, he was elected to the office of General Superintendent of the Assemblies of God, succeeding Ernest S. Williams who had efficiently filled that office during the preceding 20 years. So <sup>the</sup> our General Superintendent is a California man who was one of the first, if not the first, to have a vision of the need of a young people's organization.

In other parts of California several groups of young people were formed for ~~aggressive~~ aggressive Christian effort, and in the fall of 1925 an effort was made to merge these groups into one body, and to Carl Hatch who was leader of the young people in Bethel Temple, Los Angeles, belongs the credit for having suggested the name, Christ's Ambassadors, which was finally adopted as the official name of the organization which received district recognition. As this name, through publicity given in the Pentecostal Evangel, the official organ of the Assemblies, became generally known, young people's groups in many of the assemblies adopted it, and the organization in northern California, Pentecostal Ambassadors for Christ, decided, in the interest of unity and a better fellowship, to drop its own name, and adopt it also.

The work that has been accomplished by these young people since they became an organized body has been of far-reaching significance. Their zeal for the cause of world evangelization, has been, it is believed, unsurpassed by that of any other group of similar size. A "Speed-the-Light" program was launched in 1944 for the purpose of purchasing automobiles, airplanes, frigidaires, and other equipment for the missionaries, to make possible the more speedy evangelization of pagan lands, and the sum of \$545,000 has been raised, and none of it by means of fairs and festivals. Of this amount our young people in California have contributed more than \$100,000.



In largely attended conventions, and at their numerous rallies, missionary speakers have stirred the hearts of the young people to their depths, until sacrificial giving has been phenomenal, and many of the young people have not only given liberally of their means, but have placed themselves upon the altar of consecration for service, and from among them many have gone forth to the regions beyond to preach the gospel which has meant so much to their own hearts.

Mention should be made of some of the outstanding churches that have contributed to the success of the Assemblies in California, but lack of space limits the number to two.

Bethel Temple, Los Angeles, founded by Dr. George N. Eldridge, is among the most flourishing and influential in southern California. A commodious house of worship was completed and dedicated in 1916 on old Justicia Street. It was the privilege of the writer of this sketch to preach the dedicatory sermon on the text, "And he called the name of that place Bethel" (Gen.28:19). In 1930 the city required the property for civic development. A new site was secured at 1250 Bellevue Avenue, where a building with a seating capacity of a thousand was constructed. This is the present location of Bethel Temple. Dr. Eldridge, the founder of the Temple, was a commanding personality, a forceful preacher, an able expositor of the Word, and a fearless defender of the faith. When he became physically incapacitated for further active service, and later died in 1930, the congregation sustained a great loss. He was succeeded by his son-in-law, Louis F. Turnbull, who, assisted by his gifted wife, Josephine Turnbull, who had inherited many of her father's traits, has been carrying on with marked success. Large congregations have attended the Sunday morning services to be edified by Mrs. Turnbull's able expositions of the Word. This church has been one of the largest contributors to missions among our assemblies, having given during the past decade the sum of \$110,000.

Glad Tidings Temple in San Francisco is generally regarded as the evangelistic center of that metropolis, and is well known among Pentecostal people, not only throughout California, but everywhere in the United States and Canada. It was founded by Robert J. Crieg, who in the early days of the Pentecostal movement went through many trying experiences, but, having unwavering faith in God, believed that he was



being directed and upheld by the Divine Presence. The Temple is located in a part of the city where there is great need of evangelistic effort, and for more than a quarter of a century a service was held each evening. Pastor Craig adopted the slogan -- "ONE HUNDRED THOUSAND SOULS FOR CHRIST." Literally thousands were saved in the Temple, and in the down-town Mission that was later established and financed by the Temple. Other thousands have been converted through the efforts of the students who were trained in the Bible Institute that was founded in conjunction with the Temple, and who later went out to render service as pastors, evangelists, and missionaries; and it is believed that long ago the goal which Pastor Craig set was reached, and that now other thousands are being won for God. Pastor Craig died in 1942, and was succeeded by the present pastor, Leland R. Keys, of whom mention has already been made.

Glad Tidings Temple is located at 1451 Ellis Street. The property was originally owned and operated by a close corporation, although Pastor Craig was one of the Assemblies of God ministers; but under the pastorate of Pastor Keys, a local Church Board was elected by the Temple membership, and the corporation turned the property over to the properly constituted Board, so that the church is now organized, and the property held, in harmony with the provisions of the Constitution and By-laws of the General Council of the Assemblies of God.

There are many other outstanding churches of <sup>the</sup> our fellowship that deserve favorable mention on account of their aggressive evangelism or phenomenal missionary giving, and the fact that they have contributed so largely to the success that has attended our efforts from the beginning; but in the interest of the conservation of space, this brief sketch must come to an end.

Our Ministers, and members, believing that it is "not by might, nor by power, but by the Spirit of God" that results are achieved, thank God most heartily that the Lord has been with us, and has "confirmed the Word with signs following," and that the Holy Spirit is still signally operating in our midst, and we believe will continue to thus operate until the day of the Lord's coming when the great Head of the Church shall indeed "see of the travail of His soul and be satisfied."

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The number of assemblies in California affiliated with ~~the~~ General Council fellowship is 512, and these have reported a membership of 27,100. This reported membership, however, very inadequately represents the strength of the assemblies, as many of ~~the~~ people are still averse to having their names recorded on ~~an~~ official records, maintaining the idea that, being members of the body of Christ, they ought not to be connected with any organization that they regard as human in origin. For all practical purposes, however, they are assembly members, regularly attending the services and contributing liberally to the support of the work. But, since their names are not on ~~the~~ records, ~~we~~ cannot include their number in the official report of ~~the~~ membership.



# Chapter III

## HISTORY OF THE BAPTISTS IN CALIFORNIA

~~By~~ Sanford Fleming

### BEGINNING OF MODERN BAPTIST CHURCHES

It is not easy to secure agreement on a date for the beginning of Baptist history. Modern Baptist churches have taken as their standard of faith and practice the churches of the New Testament, and thus have claimed that the churches of the first century correspond in doctrine and polity to modern Baptist churches. The older Baptist historians sought to show that the witness of the Apostolic churches has never been lost, and that thus it is possible to trace an unbroken succession of Baptist churches from those founded by the Apostles. The result is a strange listing as "Baptists" of groups which held to certain of the principles of modern Baptists, but few of which would be included in the Baptist fellowship if they now existed. "The instincts of the writers who made these excursions into genealogy," declared Principal A. C. Underwood, "were sounder than their scholarship."<sup>1</sup>

A distinction made by Professor Henry C. Vedder is valid.<sup>2</sup> He divides his book into two sections of approximately equal length, the first being a history of Baptist principles, and the second a history of Baptist churches. The former begins with the first century, and the latter with the seventeenth, when modern Baptist churches came into being.

Modern Baptist churches throughout the world stem from a two-fold origin, one in England and the other in the United States. Both movements arose out of the Separatist branch of the Puritan movement which had its origin in England in the latter half of the sixteenth century.

A Separatist church at Gainsborough, in the north of England, was joined about 1606 by John Smyth, a minister of the Church of England, who became the



pastor or "teacher" of the group. The severe persecution of non-conformists by James I caused the Gainsborough group to emigrate to Holland, where they established themselves as the Second English Church at Amsterdam. Here members of the group became convinced of the scriptural basis of a regenerate church, holding that baptism is valid only on a personal confession of faith. Smyth baptized himself, and then baptized Thomas Helwys and thirty-six others, thus forming, in <sup>1609</sup>1690, the first Baptist church of modern times.

Soon after, probably in 1612, Helwys and others of the group returned to London and founded the first Baptist church known to have existed in England. This movement became known as General Baptists, because in accordance with Arminian theology they held to a general atonement, namely, that Christ died for all men, in opposition to the view of a particular atonement held by Calvinists, that Christ died only for the elect.<sup>3</sup>

Another group of Baptists came into being in England before the middle of the seventeenth century, holding to the Calvinist theology, and known as Particular Baptists. Apparently the beginning of this movement came in 1633, when a new church was formed of seventeen members. Some of these held to believers' baptism, the church being of "mixed" membership.<sup>4</sup> John Spilsbury became pastor of this group, and eventually, probably in 1638, the church adopted Baptist principles and practices, and became the first Particular Baptist church in England. In 1891 the General Baptists and the Particular Baptists united in the Baptist Union of Great Britain and Ireland.

The beginning of the Baptist movement in America is associated with the name of Roger Williams, whose emphasis upon "soul liberty" and the separation of Church and State places his name among the "heroic great" of American history.<sup>5</sup> In 1631 Williams reached New England and became pastor of the Salem church, with an intervening period of service at Plymouth. Five years after reaching New England he was sentenced by the General Court at Boston to banishment from the colony



because of his teaching regarding religious liberty. In the dead of winter he escaped from Massachusetts, settling at what is now Providence, Rhode Island, a number of his friends from Salem joining with him. In 1638 these settlers entered into the "Providence Compact," thus establishing the first government ever founded on the principle of absolute religious liberty.

Williams at this time was not a Baptist. However, he and others of the settlers were led to believe that New Testament baptism was of believers only. Hence, in 1639, Williams was baptized by Ezekiel Holliman, a former member of the Salem church, and then Williams baptized ten others, thus constituting the first Baptist church in America.

Soon after this another Baptist church came into being at Newport, under the leadership of John Clarke.<sup>6</sup> The Newport settlement consisted of those who sought to escape the persecution of the Massachusetts colony by establishing first a settlement in New Hampshire, and then on the island of Aquidneck, which they purchased from the Indians and renamed Rhode Island. A church was organized, with Clarke as pastor, and some years later, the exact date of which is unknown, this became a Baptist church under Clarke's leadership. 1644 is the traditional date for this, but the first definite knowledge is that a Baptist church existed in Newport in 1648.

The progress of Baptists in what is now the United States was slow during the first century of their existence. However, after the Great Awakening which began in Northampton, Massachusetts, in 1734, the growth became rapid. The organization of Associations aided in this growth, but the most significant agency in this expansion was the American Baptist Home Mission Society, which was organized in New York on April 27, 1832.<sup>7</sup> The Society owed its origin to the missionary passion of John Mason Peck and the missionary statesmanship of Jonathan Going. Its motto, "North America for Christ," has been carried out heroically and sacrificially



by a host of home missionaries, who have braved danger and difficulty, disease and loneliness and privation. It was this agency which was responsible for the beginning of Baptist work in California, and which has been a major factor in extending the Baptist witness in the state during the past century.

#### BAPTISTS IN CALIFORNIA

The attention of the Home Mission Society was first directed toward California by one of its pioneer missionaries, Ezra Fisher, of Oregon fame.<sup>8</sup> Before the new territory was taken over by the United States, Fisher wrote to the Society urging that missionaries be sent to the scattered settlers there. After the territory was ceded to this country he wrote with greater urgency, and in 1847 the Committee on Missions of the Home Mission Society was instructed to conduct inquiries concerning the need and practicality of this service. The result was that on September 28, 1848, the Society adopted the following resolution: "That we concur with the Committee on Missions in their view of the desirableness of establishing a mission station at San Francisco in California, provided that a suitable missionary can be secured for that service."<sup>9</sup>

The finding of the man was not an easy task, but "by an interposition of divine providence" he was discovered in a young pastor in Jersey City, Osgood Church Wheeler. At first Wheeler resolutely declined the invitation to become the first Baptist missionary to California. He had been in Jersey City less than a year and the church had made rapid progress under his leadership. "I would not change my pulpit," he declared, "for any other in the United States." However, he and his wife were unable to shake off a sense of responsibility. For ten days they wrestled in prayer. At last light came and they knew that God was leading them to what the president of the Society had described as "the darkest spot on



earth." "A burden," said Wheeler, "as distinct as that which rolled from the shoulders of Bunyan's Pilgrim, at the foot of the cross, was removed from my shoulders."<sup>10</sup> On November 16, the appointment was made by the Home Mission Society, and fifteen days later, on December 1, 1848, Wheeler and his wife sailed out of New York harbor on their way to San Francisco by way of the Isthmus of Panama.

Space does not permit the recording of the long, arduous journey. There were many hours of discouragement and uncertainty, and almost constant danger and discomfort. At New Orleans they learned that the rumors of the California gold discovery had been verified, and from then on the journey had "nightmare" qualities for the missionaries, with a dearth of adequate accommodations, highly inflated prices everywhere, disease and dangers, innumerable difficulties and delays, and long, close companionship with rough and profane men concerning whom Wheeler declared: "None on earth need the Gospel more."

Ninety days after leaving New York, on February 28, 1849, the missionaries sailed through the Golden Gate on the steamer "California," the first steamship to enter the Bay. Landing at San Francisco they found conditions that almost beggared description. The small sleepy pueblo known as Yerba Buena was now a roaring turbulent tent-city, with the fever of gold coursing through every man's veins, and with evil rampant and unashamed. "The vice and immorality which reign around me," Wheeler wrote, "far surpassing anything I ever saw before, would, but for Divine assistance, make my whole head sick and my whole heart faint."<sup>11</sup>

At once Wheeler plunged into the work for which he had come.<sup>12</sup> A fine Baptist layman, Charles L. Ross, gave him excellent support and encouragement. It was in a partially built house of Ross that Wheeler held his first service eighteen days after his arrival. Concerning this service the latter wrote: "It was cold and windy, but with a short notice we collected a congregation, to whom I was permitted to preach of the preciousness of Christ to those who believe. There was deep emotion among them, and I noticed tears stealing down the cheeks of my hearers."



This was the beginning of a series of events in Baptist history in California which makes the year 1849 one of the most memorable in that long and thrilling story. In May, morning and evening services began and a Sunday School was organized. On June 8 a regular prayer meeting was started. Sixteen days later it was voted to organize a Baptist church, and on July 6 the church was constituted with six members. Two days later the first communion service was held. On July 10, four days after the founding of the church a building was started, the first Protestant church building ever erected in California, and on August 5 it was dedicated. In October the first baptismal service was held, the other churches in the city disbanding their services in order that pastors and people might participate in this first baptism by immersion in the state. It took place at North Beach, in the waters of San Francisco Bay, and the service created a profound impression upon a large congregation gathered for the occasion.<sup>13</sup>

In December the first Free Public School in California was established in the First Baptist Church of San Francisco by John C. Pelton, a Baptist layman of Tremont Temple, Boston, who thereby laid the foundation of the state's excellent educational system.<sup>14</sup>

From these humble beginnings the Baptist witness expanded. The following year churches were organized at San Jose and Sacramento, and two new missionaries arrived, Levi O. Grenell and Francis E. Prevaux. Growth was slow at first, but "times of refreshing" added to the membership of the churches. In the Fall of 1850 the San Francisco Baptist Association was organized, as an important step in early Baptist history in the state. The combined membership of the three churches when this took place was 53. In 1853, the California Baptist Convention was organized, holding its first regular meeting at Santa Rosa in a grove of trees. An interesting drawing of the scene was published in the Home Mission Record of May, 1854. The first sermon was preached from the text: "God forbid



that I should glory, save in the cross of our Lord Jesus Christ." "This meeting," a report stated, "marks another epoch in the religious history of California." At this time there were 12 churches, with a total membership of 400. This Convention carried on its work for three years when it was disbanded. In 1857 two new Associations came into being, the Pacific Baptist Association and the Sacramento Valley Baptist Association. The importance of united effort in the work of the Kingdom, which gave rise to these organizations, is expressed in a circular letter read at the meeting of the San Francisco Association in 1853. "Union is strength," it was said. "As the fibres of a cable have an aggregate of strength, which they would not have if they acted separately, so Christians increase their strength by union."<sup>15</sup>

Meantime new churches were being organized in various localities, some of which had a brief existence, while others were destined to carry on a blessed ministry throughout the years. The Third Baptist Church of San Francisco, at first known as the First Colored Baptist Church, was established in 1852; the First Baptist Church of Stockton in 1853; and the First Baptist Church of Oakland in 1854. In 1853 the first Baptist church in Southern California was organized, the church at El Monte, then known as Lexington. Churches were reported in Los Angeles and San Bernardino in 1860, although these did not become permanent organizations, new churches being organized in these centers some years later. It was not until 1866 that a permanent organization was effected at San Bernardino; and it was 1874 when the First Baptist Church of Los Angeles really got underway.

The short life of many of the Baptist churches organized in the state continued for a good many years. Cephas C. Bateman, writing in 1888, declared: "The soil of the Golden State, though of Egyptian fertility, has down to this day not proved a productive one for permanent Baptist churches....Retrogression has been often much more rapid than progression."<sup>16</sup> An illustration of this is



to be seen in the case of the church at Weavertown, Trinity County. This church was organized by the Rev. W. S. Kidder, and a short time later the latter wrote concerning "the sad story of its demise." "Mr. and Mrs. Downhour, whom I baptized there, soon went East, as also did the clerk, George H. Lard; Stockwell entered the army, and the Deacon hung himself." In 1867 Wheeler reported that 100 Baptist churches had been organized in the state up to that time, more than half of which had become extinct. The membership of the churches at that date was 2020.<sup>17</sup>

As the years advanced new Associations were formed, and new State Conventions were organized. The second Convention came into being in 1866 at San Francisco, and three years later an Association was constituted in Southern California, the Los Angeles Baptist Association. Previously the Baptist churches in the southern part of the state had been rather loosely related to the San Francisco Association, but it was impossible for them to participate adequately in this larger fellowship because of the problems of distance and transportation. Unfortunately, the strong emphasis on the independence of the local church aroused a fear of the possible domination of the churches by the Association, and the early sessions of the Los Angeles Association were poorly attended.

The closing year of the first quarter of California Baptist history marked the reorganization of the State Convention. The report that year<sup>18</sup> stated that during the twelve months period nine missionaries had been at work, several houses of worship had been erected, and a new Association, the sixth in the state, had been organized with the name of Eastern Baptist Association. The report presented a stirring challenge to the churches: "The future of our denomination in this state depends largely upon — not resolutions but action, giving earnest and aggressive work for God and his cause." The Rev. John Francis, superintendent of Baptist Chinese Missions in the state, presented an encouraging report of his work, noting especially the return of Dong Gong, the first convert of the mission in San



Francisco, who had completed his preparation for the ministry and had returned to work among his countrymen.

As Baptists entered upon the second quarter century of work the churches were urged "to give, and pray and work" for the extension of the Baptist fellowship of the state. However, Baptists once more evidenced a difficulty in cooperative work. Differences of opinion and procedure developed, and in 1881 a large group, including some of the best leaders in the state, withdrew from the California Baptist Convention and organized the General Baptist Convention of California.<sup>19</sup> The reason given for this action was the upholding of "the purity and efficiency of church and ministerial life.....for the purpose of maintaining and propagating those principles which are absolutely necessary for true and permanent denominational success." The older Convention soon passed out of existence, and the General Baptist Convention of California became the agency through which the churches found fellowship with one another. and carried on their missionary activity.

Eleven years later another division occurred, but for a very different reason. The sense of isolation felt by the churches in Southern California had already given rise to the organization of the Los Angeles Baptist Association in 1869, followed by the formation of the Santa Barbara Association in 1876 and the San Diego Association in 1891. Plans were now made looking toward the organizing of a Southern California Baptist Convention, including all the area from the north line of Kern County and the north line of San Luis Obispo County, south to the Mexican border.<sup>20</sup> An early manuscript history states: "This movement was made as a matter purely of convenience and economy in the presentation and transaction of our missionary and educational affairs, and not from dissatisfaction with the brethren of the northern part of the state."<sup>21</sup>

The first move in this direction was made at a meeting of the Los Angeles Baptist Association in 1890, and the organization was consummated in 1892, with



fifty-three churches and a total of 4,357 members constituting the new Convention. This proved to be a strategic development in extending the Baptist fellowship in Southern California, and the number of churches grew rapidly. The two Conventions, Northern and Southern, have been directing in the development of Baptist work in the state, both of them carrying on vigorous missionary, evangelistic and educational programs.

In 1899, at the close of half a century of California Baptist history, the annual meetings of the various agencies which later united to form the Northern Baptist Convention were held in San Francisco in celebration of the Baptist Jubilee in the state. At this time there were 120 churches with 9,864 members in Northern California, and 65 churches and 6,002 members in the South, a total of 185 churches and 15,866 members.<sup>22</sup>

The next half century saw remarkable growth in the number and strength of the churches. The following table indicates the development, and shows the shift from the greater Baptist strength in Northern California to the Southern California Convention:

| <u>Year</u> | <u>Northern California</u> |                | <u>Southern California</u> |                | <u>Total</u>    |                       |
|-------------|----------------------------|----------------|----------------------------|----------------|-----------------|-----------------------|
|             | <u>Churches</u>            | <u>Members</u> | <u>Churches</u>            | <u>Members</u> | <u>Churches</u> | <u>Members</u>        |
| 1849        | 1                          | 6              |                            |                | 1               | 6                     |
| 1899        | 120                        | 9,864          | 65                         | 6,002          | 185             | 15,866                |
| 1924        | 144                        | 20,516         | 124                        | 35,294         | 268             | 55,810                |
| 1949        | 185                        | 60,206         | 221                        | 99,134         | 406             | 159,340 <sup>23</sup> |

From the beginning the Baptist leaders had been interested in education and especially ministerial education. Wheeler's commission included instructions to give heed to education, and he gave splendid leadership and support in this field, as did many other leaders. It is an interesting fact that the first free public school in California was carried on in the building of the First Baptist Church of San Francisco, which was made available for this purpose without charge. This school was conducted by John C. Pelton, a member of Tremont Temple Baptist Church of



Boston, who had come to California for this specific purpose, bringing with him a supply of books and a school bell, bearing the inscription: "Donated to the First Grammar School of San Francisco." Thus foundations of the beneficent public school system of the state were laid.<sup>24</sup>

Various schools, "Female Seminaries," "Academies," "Institutes," were endorsed and supported by Baptist groups. In addition, the importance of establishing institutions of learning was stressed constantly. In 1850 the San Francisco Association had a strong Committee on Education; and in 1853 the California Baptist Education Society was organized for the definite purpose of establishing "a Literary and Theological Institution." However, the results were disappointing. In 1864 a Board of Trustees was elected to establish an institution, which was to be known as "The University of San Francisco."<sup>25</sup>

A few years later a beginning was made which developed into California College, a Baptist institution which purchased college property at Vacaville in 1870 and carried on under severe handicaps for a number of years, ultimately moving to Oakland, where the college rendered valuable service. In 1899 the Pacific Baptist Theological Union was organized, and the following year instruction began at Oakland under President E. H. Gray. Both of these institutions merged ultimately to form the Berkeley Baptist Divinity School, now one of the strong accredited theological seminaries of the denomination.

In Southern California early efforts were made to establish an educational institution, the University of Los Angeles carrying on work for several years. However, little success followed these efforts until the founding of the University of Redlands in 1909, now one of the strong Baptist colleges, with high standards and accreditation.

The centennial of Baptist work in California has turned the eyes of the denomination back across the years. It is a picture of lights and shadows, of discouragements and disappointments and difficulties, and at the same time a picture



of devotion and sacrifice and achievement. The denomination now exercises a wide influence in the moral and religious life of the state. Baptist churches are ministering to ten different national groups. In addition to the two educational institutions mentioned above, the Spanish-American Baptist Theological Seminary in Los Angeles is carrying on successfully a unique ministry to the Spanish-speaking churches. In addition, there are several other educational institutions which minister to the Baptist constituency but without official recognition of the denomination. Also, there are several institutions organized for other purposes, giving evidence of the spiritual vigor of the Baptist fellowship on the shores of the Western sea. These include homes for children and for the aged.

This story of California Baptists thus far has dealt chiefly with the main group of the denomination identified with the agencies of the Northern Baptist Convention. In the Pioneer Decade both Northern and Southern Baptists participated in the establishment of the Baptist cause, but the state was early recognized as the field of the Northern Baptists. As early as 1852 a Negro Baptist church was organized in San Francisco,<sup>26</sup> and many strong Negro churches have developed. In 1949 the Northern California Baptist Annual listed forty churches with 9,476 members in the General Baptist Convention (Negro).<sup>27</sup> In addition, there were eight churches not listed, making a total of forty-eight churches in the Association.<sup>28</sup> In Southern California there are many strong churches serving the colored population. The Western Baptist Convention of Southern California reports one hundred twenty-one churches with a total membership of 75,000.<sup>29</sup> This shows a marked growth in recent years, the published Minutes of the Convention in 1932 listing only thirty-seven churches.<sup>30</sup> Many of these churches have been affiliated with the State Conventions and in some fashion with the Northern Baptist Convention. Some other relatively small Baptist groups have carried on their work in the state, but the great majority of the churches have been linked with the agencies of Northern Baptists.

However, in 1942 a group of small churches not in fellowship with the State



Conventions applied for membership in the Southern Baptist Convention, and were admitted. This opened the door for an aggressive program of expansion in California on the part of Southern Baptists, and in the intervening years they have made remarkable headway, now numbering 232 churches with a total membership of 27,398, as of October 1, 1949. At the same time, they maintain a number of important institutions.<sup>31</sup>

It is unfortunate that this has given the appearance of competition on the part of these two great Baptist bodies, and vigorous protests have been made from time to time by Northern leaders. The two groups seem destined to pursue their work side by side, virtually as two separate denominations, although bearing the name Baptist. Both groups are characterized by a warm missionary and evangelistic zeal, and both are carrying on a vigorous program of expansion. From 1940 to 1949, 54 churches of the 227 churches affiliated with the Southern California Baptist Convention have been organized;<sup>32</sup> while in the last ten years Baptist churches in the Northern California Baptist Convention have increased 42 per cent, 56 new churches having been organized in the last decade.<sup>33</sup> Practically all of the Southern Baptist churches in the state have been formed during the past seven years.

It is apparent that Baptists are taking a worthy place in the moral and spiritual life of California. The spirit of many who thus serve is expressed in the words of one of the early missionaries: "If I had one hundred bodies, and as many tongues, I would lay them all upon the altar of God in California."<sup>34</sup>







I:3 (November, 1849), p. 11; I:8 (April, 1850), p. 31; I:11 (July, 1850), p.42.

15. Minutes, San Francisco Baptist Association, 1853, p. 16.
16. Cephas C. Bateman: Outlines of Baptist History in Northern California. (1888), pp. 7-8.
17. Minutes, California Baptist State Convention, 1867, p.15.
18. Annual Report of the California Baptist State Convention, and Education Society, 1874, pp. 8-9.
19. Minutes of General Baptist Convention of California, 1881. See p. 12.
20. A. W. Rider: Fifty Years of Baptist History in Southern California. (1941), p. 7.
21. This manuscript history is in possession of the Southern California Baptist Convention, Los Angeles.
22. Minutes of the General Baptist Convention of Northern and Central California, 1899, pp. 59-64; Proceedings of the Southern California Baptist Convention, 1899, pp. 20-21.
23. These figures, with the exception of those for the year 1849, are taken from the Annals of the two Conventions.
24. Frank Soule et al., Annals of San Francisco (New York, 1855), p. 679. See First Steamship Pioneers (San Francisco, 1874), p. 317; and W.W. Ferrier, Ninety Years of Education in California, 1846-1936 (Berkeley, 1937), p. 37; Pacific Baptist, XXIII:20 and 21 (May, 1899), p. 31.
25. See references in Sanford Fleming: Op. Cit., Chapter XV
26. Minutes, San Francisco Baptist Association, 1853, p. 36.
27. Northern California Baptist Annual, 1949-1950, p. 14.
28. Field Secretary's 1950 Mailing List.
29. Letter of the President, Rev. W. P. Carter, dated December 31, 1949.

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30. Minutes, Western Baptist Convention of Southern California, 1932, p. 36.
31. Report of the Statistical Department of the Baptist Sunday School Board, Nashville, 1949. Reported by Dr. A. F. Crittendon, Executive Secretary, Southern Baptist General Convention of California.
32. "Fields are White Unto Harvest." (A publication of the Southern California Baptist Convention)
33. Northern California Baptist Annual, 1949-1950, p. 55.
34. Home Mission Record, IV:4 (July, 1853), p.44; William Cathcart: The Baptist Encyclopaedia, p. 1032. Sanford Fleming, Op. Cit., pp. 98-99.



## Chapter IV

### THE NEGRO BAPTIST CHURCH ~~IN CALIFORNIA~~

W.P.Carter

The scanty historical record presented here concerning the Negro Baptist Church in California is due in large part to the conditions under which the early members of this race lived in pioneer days. Education in the nature of formal schooling was a rarity among slaves and early freedmen, with the result that records were kept mostly in the perishable memories of the folk in the congregations. In the case of the few churches that did keep written documents, often these papers and books were held in the homes of officials, where fire or other means of loss destroyed them.

There were two churches of the early days for which good records were preserved - the Second Baptist Church of Los Angeles, which lays claim to being the oldest Negro church in the West, or at least in Los Angeles, and the Second Baptist Church of Riverside.

In 1890 five ministers met in the Ebenezer Baptist Church of Oakland and organized the Western Baptist Association of California, the first Negro Baptist Association in the states. The men were C.H.Anderson of Second Church, Los Angeles, W.A. Mitchell of San Diego, W.H.Bromley, B.Avens, and A.J.Roberts. Their stated object was to rpomote home and foreign missions,



and to unite in fellowship and work the Baptist churches of the far west. The one Association was designed to serve both the northern and southern portions of the state.

In 1891 the first regular session of the Association was held, at Bakersfield. The second Association Meeting convened in Los Angeles, in 1892. Rev. W.A. Mitchell was elected Moderator in 1895 succeeding C.H. Anderson, and continued in this position until 1908.

Soon the idea was born in the mind of Dr. Anderson to have as one of the objectives of the Association a Home for Aged Baptists. This thought was shared by all present and a committee was appointed to look into same. By this time the Woman's Auxiliary had been organized and it was ready to join in the purchase of property for the establishment of the home. A site was secured in Vineland, and every department of the Association accepted this as their project. Dr. Anderson was named chairman of the board of Promotions.

In the Convention session in august 1912 the Convention decided to sell the Vineland property and purchase another site in South Los Angeles that would enable them to expand. This site was purchased and a 16 room house erected and operated as a home for the aged. There were in all 6 acres involved and the property was soon free of debt through the efforts of the good women of the Convention, headed by Sister Strickland.



This property is still in possession of the Western Baptist State Convention of California (incorporated) and plans are on foot to convert it into a Christian Center as it is located in an area where there are 24,000 Negroes.

The Rev. W.P.Carter is President of the Convention, and in ~~1950~~<sup>1944</sup> there were ~~350~~<sup>121</sup> Negro Baptist Churches in Southern California, ~~35~~<sup>48</sup> in Northern California, 6 State Conventions, 19 District Associations and a membership of ~~perhaps 100,000~~<sup>284,476</sup>. This includes all Negro Baptists of all Conventions. ~~There have been no official printed minutes since 1934, so only an estimate of churches and members can be given.~~

A list of the Presidents of the Convention of Negro Baptist is as follows:

- |                                |                                               |
|--------------------------------|-----------------------------------------------|
| 1- Rev. C.H.Anderson-1890-93   | 13- Rev. W.H.Rozier-1925-27                   |
| 2- Rev. W.H.Bromley-1893-94    | 14- Dr. W.D.Carter 1927-30                    |
| 3- Rev. W.A.Mitchell-1895-1908 | 15- Rev. H.B.Thomas- 1930-36                  |
| 4- Rev. J.D.Gordan- 1908-1909  | 16- Rev. C.H.Hampton 1935-1946                |
| 5- Rev. F.W.Cooper- 1909-10    | 17- Rev. W.P.Carter 1946<br>Present President |
| 6- Rev. R.W.Jackson- 1910-11   |                                               |
| 7- Rev. C.H.Anderson-1911-1913 |                                               |
| 8- Rev. J.L.McCoy- 1913-1914   |                                               |
| 9- Rev. H.B.Thomas- 1914-1917  |                                               |
| 10- Rev. J.D.Gordan- 1917-18   |                                               |
| 11- Rev. H.D.Prowd- 1918-19    |                                               |
| 12- Rev. R.N.Holt- 1919-25     |                                               |







## Chapter V

### Brethren Bodies in California

Gladdy E. Muir

The family of Brethren bodies includes the Church of the Brethren, the Old German Baptist Brethren, the Brethren Church, and the Grace Brethren. The Church of the Brethren is by far the largest group. Formerly its official name was German Baptist Brethren Church and it is sometimes labeled as the "Conservative" group. The Old German Baptist Brethren are the ultraconservatives and are commonly known as "Old Orders" in Brethren circles. The Brethren Church is commonly called the "Progressives" (in these circles.) A recent division in its ranks, however, has resulted in a new body known as the Grace Brethren. <sup>All of</sup> These bodies trace their origin to a European background and can be said to have come out of the Pietist movement which developed in the late seventeenth century. The Lutheran and Reformed churches had become somewhat formalized by this time, and some individuals felt that the emphasis on creeds had caused Christians to forget that they were called to a new way of life; they felt that they needed to recapture, if possible, the simple faith and dynamic of the primitive church. Then, too, the long religious wars and their accompanying persecutions had produced the conviction on the part of many that all this was incompatible with Christianity which was a religion of kindness, devotion and good-will. Some left the State churches and began to hold meetings privately in which they sought further guidance in the Christian way.

The first leader of the Church of the Brethren, Alexander Mack, came under the influence of some of these Pietists. Ernest Hochman became his intimate friend, and together they made many journeys along the Rhine. Hochman taught that true religion involved a



change of heart and perfect love of God and man. Like many other reformers they suffered persecution. Mack, who came from the Reformed background of the Palatinate, was compelled to leave his home, and flee to Wittgenstein where a friendly count gave him refuge. Eventually he came to differ from his friend on one important matter -- i.e. that Jesus' counsel for the settlement of disputes necessitated some form of church organization. In 1708 he and seven others decided to take this step. As he describes it, at the little village of Schwarzenau, "eight persons entered into a covenant with each other, by the help of God, to endeavor to attain to the commands of the Lord Jesus and follow him as their good shepherd and leader". The eight included persons from Hesse-Cassel, the Palatinate, Switzerland and Wurtemberg. They differed from the early Protestants in two respects: they had no creed but the New Testament; they emphasized life instead of doctrine. Since the leaders had lived through the terrible war of the Palatinate, it is not surprising that they came to the conclusion that war was wrong. They also opposed the use of coercion in religion. Some of them located at Greyfelt, a Mennonite refuge in Prussia, where they heard of the German settlement in the Quaker colony of Pennsylvania. In 1719 Peter Becker led a migration thither; however, it was not until 1723 that the congregation at Germantown was organized, the first church of the Brethren in America. A second migration occurred in 1729, which included Alexander Mack, and a third in 1735. Thus it happened that practically the entire church and its leadership was transplanted to America.

Until the Revolution the Brethren were found only in Pennsylvania, New Jersey, Maryland and Virginia. Most of them were engaged in agriculture. The most important colonial leaders in addition to the Macks were Christopher Sauer and son in whose home



the Brethren held their meetings from 1731-1758. The Sauers were printers and published the first Bible in America printed in a European tongue. Because Sauer Jr. opposed war, he was considered a Loyalist in the Revolution and his property confiscated.

By 1790 some Brethren were finding the passes into eastern Tennessee and Kentucky. By 1818 some had crossed the Mississippi, and soon after the mid-century a few were beginning to find their way to the Pacific Slope. The general fever of interest which swept the country as a result of the gold discovery touched but few Brethren. Though they were often influenced by the economic motive, they were not very susceptible to the lure of gold in its raw state. In June of 1852 the editor of the Gospel Visitor (the official organ of the church) printed a letter from some Brethren who had attempted to go to California by the difficult Panama route. He introduced it with this comment:

The following letter, which was communicated to us by respected parents, both members of the church in Maryland, afflicted over the death of a dearly beloved son, we insert chiefly as a solemn warning for all, who may have the desire to go to California for gold, but who may ... find instead thereof ... the grave. That this warning is necessary for the readers of the Visitor, we have found in our late journey, as even brothers children, here and there, are intending to go, or have gone already, being enticed by the favorable reports of those few, that come back while they never think of the many who perished by the way .... Pause and think, dear young reader, what makes you think of going to California? Is it covetousness, the desire for gold? Read over the foregoing piece on that sin, and then read this letter of a young man, like you, who had to report the death of his brother ... instead the making of his fortune in this deceitful world.

Then follows the letter, sent from Acapulco, telling of the voyage, the sudden death of one brother and the final task of sending the body back, in a "cask of spirits".

The next year, another letter was published from one who had actually arrived in California and was working in the mines. He had gone overland in 1852 by the Oregon Trail and its branch via



the Humboldt River. He writes, "gold still continues to be found nearly as plenty as ever, but is more expensive to get it". Like the farmer he was, he observes that agriculture was carried on extensively and that potatoes, onions, turnips, beets and cabbage were to be found growing to an extraordinary size. We do not know much of these Brethren gold-seekers. There may have been others. However not the profits to be derived from mining but from farming were more responsible for the westward migration of the Brethren, and after a few had settled on the coast, the ties of kinship and the strong desire of Brethren for the association of their fellow Brethren brought many more to the West. The Brethren were then separated from their neighbors by differences in language, dress, customs, etc. One can easily understand why members who married outside the church and found themselves thousands of miles away from home might have periods of great loneliness and long desperately for the fellowship of their own kind. The first organized Church of the Brethren in California came out of just such conditions.

In February of 1856, from the Pajaro Valley, Alfred Thompson, who had married a widow by the name of Nancy G. Caudill, wrote a letter to the Gospel Visitor stating that his faithful wife, who had united with the church twenty-five years before, had expressed great anxiety to hear the Brethren preach once more if possible. She and her daughter were the only members in California of which they knew. They were anxious to have a church formed. As for himself, he knew of no reason that would prevent him from uniting with the Brethren. He was willing to take the Scriptures for his rule of faith and practice. He says:

... with such a people I can go heart and hand rejoicing on my way. But in this benighted land we enjoy none of those privileges .... If any of your preachers should come to California, I would like to know it, and learn where they are, for I think if we had a good preacher here there might be some good



done. I live on the south side of the Pajaro river near the sea coast on the Bay of Monterey. And by looking on the map of California you will readily understand the description. My house is about a mile from the coast. Adieu. Yours respectfully. Alfred Thompson.

After this letter the editor of the Visitor made the following comment:

Here is a Macedonian cry from California. Many have gone there for gold. Among these have been some of our brethren. Do any now feel like responding to this call? We should at least pray for them, and perhaps the Lord may open the way for their request to be granted.

Mrs. Thompson and her daughter did not know of any other "members" in California, but the evidence is fairly clear that about this time or shortly afterwards, there was on the way to California via Panama, an elder from Mrs. Thompson's home state, George Wolfe Jr., of Hancock County, Illinois. A stockily built man he was, and judging from his letters, large-hearted, sympathetic, and tolerant. As he had grown up among the "Far Western Brethren", his religious views were not regarded by the eastern Brethren as entirely orthodox. However, he was very conscientious, and, though he showed a conciliatory attitude in handling church problems, adhered firmly to the principles which he regarded as important.

The Wolfe family arrived in San Francisco on the sixteenth of December, 1856. From there they went to the Pajaro Valley by stage-coach. Though doubtless they had had many experiences on the sea which tested their valor, yet their hearts quavered as they first came in contact with Californians on this journey. Years afterward Elder Wolfe described their impressions as follows:

This was the first time ... that we saw sights that caused us to reflect. What must have been the feelings of the early Christians when the Holy Spirit ... sent them to preach Him in distant lands to a people fierce and savage? Our conclusions were, that the same God that protected them, would protect us among a fierce rough looking people. At every place the driver would stop to water their horses, several men, to see the newcomers, would hang on the stage for a short distance, revolvers hanging to their sides and bowie knives in the leg of their



boots. (Brethren at Work, October 1, 1877).

In the Pajaro Valley they met two members of the Brethren whom he mentions as sister Caudell and sister Phillips (probably Nancy Caudill-Thompson and her daughter). The Wolfes settled at Watsonville, then at Gilroy. With Wolfe were his three sons: Joseph, John P. and Jacob. In a letter written in 1857 Jacob says that he has hedged in his little piece of land and set out four-hundred apple trees. He mentions hearing that an acquaintance "worth 7,000" is on his way to California and surmizes "well, against he gets here with his family and comes around the horn ... he will get his eye teeth cut and his pile lightened considerable". He concludes with a few original verses:

I want a heart to pray  
To pray and never cease  
Never to murmur at thy stay  
Or wish my sufferings less.  
.....  
I want with all my heart  
Thy pleasure to fulfill  
To know myself and what thou art  
And do thy holy will.

During the next year the number of Brethren increased and in 1858 the church was formally organized at a meeting held in a grove on the Pajaro River near Monterey as indicated by Elder Wolfe, in a letter dated December 15, 1859, and published in the Gospel Visitor for March 1860. In the same issue a formal communication from the new church was addressed "to the Brethren of the Atlantic States". The letter concluded with an appeal for two or more missionaries to labor with them, and stated that, though two-thousand miles separated them, they wished to be held in remembrance, and recognized as part of the body. In Wolfe's personal letter, mentioned above, he speaks favorably of the climate and location, but says that there are some things that are not so desirable about the region: for example, there is a



great deal of land the title of which is in dispute. He says that some of the Brethren may move near Stockton where five members who had crossed the plains the previous year had settled; there was government land there, and land moderately improved could be bought from five to twenty dollars an acre.

By 1860 the church in the East had become quite interested in the Brethren in California and Oregon and there was much discussion of the proposed mission, and the question as to whether missions were as effective in promoting the growth of the church as colonization. The proponents of colonization contended that to send missionaries to labor for a few months would be money spent in vain and labor lost. It would be much better to urge ministers to settle there. This view gradually gained the ascendancy. George Wolfe gives 1862 as the date for the removal of the congregation to the San Joaquin Valley where it was known as the Church of California. This nucleus at Lathrop was enlarged by new arrivals from the East. Among the newcomers was a small group from Carroll County, Illinois, who became leaders of the church first in northern California and later in the southern part of the State. One of these was Daniel Houser who crossed the plains by wagon in 1862. Two years later Peter and Samuel Overholtzer came in by the same route. There were also Brethren in Napa Valley, Anderson Valley, and on the Merced. These early groups seem to have been so small that their whereabouts were not well known even in their own neighborhoods, hence when visiting Brethren came to California, it was not easy to locate them. J. B. McFadden, who came to the coast in 1872, stopped for about ten days in San Francisco and then went on to Oregon meeting none of the Brethren. His letter to the Christian Family Companion, May 21, 1872, is interesting for the glimpses he gives us of San Francisco as seen



through Brethren eyes. He mentions the strange mixture of churches, theaters, saloons and dance halls and says:

It is nothing uncommon to hear of murders, suicides, robbing and stealing every day, and still they call it a very moral, well regulated city. Well that may be but I can't comprehend ... "why it is so", but in a few days the ship from here will sail and I'll be glad, for I want to get out of Sodom. Have as yet met with none of the brethren.

The evils of Sodom from which McFadden sought to escape were hardly a menace to the Brethren. Dwelling for the most part in little valleys or small towns, holding their meetings in groves or school houses, they were far removed from the temptations of the great metropolis on the bay. However, there were dangers to be faced just the same though they came from within the group rather than from without; for while the church was slowly expanding by emigration and missionary work, the seeds of dissension were growing. The very growth of the church precipitated problems. Some of the newcomers had migrated from areas that were not acquainted with the customs of the Far Western Brethren and wished to continue in the ways that were more familiar to them. This caused trouble. In 1874, the Annual Meeting decided to investigate the situation. The committee found that some of the newer members disapproved of the methods used in conducting the lovefeast; others complained of the laxity of the elder, and the congregational tendency in church government. One complaint charged that "Pride is tolerated too much. Even Elder Wolfe has departed from the order of the brotherhood in simplicity of dress and some sisters [are] wearing hats, ribbons, veils, and other superfluties". The committee did its best to resolve the difficulties, and permitted the more conservative members to organize another congregation; however, the difficulties did not subside. The "Progressive" movement had appeared in other places besides California. Many Brethren were now protesting against the



"order" of the church (i.e. the regulations as to dress) and certain church practices such as the free ministry. The complaints were concerned with externals rather than theology. The movement reached a climax in 1881-2 when a general schism occurred, and not only the "Progressives" but another group known as the "Old Orders" split from the main body or "Conservatives". The "Old Orders" wished to retain the free ministry. They disapproved of certain innovations such as Sunday schools, academies and "protracted meetings". They presented their protest to the Annual Meeting of 1881, but, as no changes were effected, in 1882 they held a separate conference and have maintained themselves as a separate group ever since.

Some of the Old German Baptist Brethren came to California in 1885 and settled near Huron in Fresno County. The first-comers among them were John Gish and family who came from Virginia via Kansas where they had resided for several years. In 1892 some families from Ohio settled at Hanford. These Brethren had no minister, but occasionally visiting elders from the East ministered to them. In 1895 the Gish family moved to Los Angeles County, and we shall observe, in subsequent pages, the growth of the "Old Orders" there.

The leader of the "Progressive" movement was H. R. Holsinger who founded in 1878 The Progressive Christian, a religious weekly, which was used to disseminate his ideas about church reform. The Conservative leaders felt that this method of agitation could only bring disastrous results. An investigating committee recommended that his membership be withdrawn. As a result the Progressives formed a separate organization in 1883 which took the name the "Brethren Church", the popular name of the German Baptist Brethren. Elder Holsinger visited the Church of California in 1883 and was favorably received. As a consequence of this visit the Church of California became



a "Progressive" church. A congregation at Chaparral made the same choice. Other Progressive congregations were formed. In Holsinger's History of the Tunkers, published in 1901, a church at Turlock, organized in 1891, is mentioned as well as small congregations at Vernalis and Alta Monte.

Some of the Conservatives who were dissatisfied with the outcome now began to migrate to southern California, helping to form the nucleus of a colony of Brethren at Covina, out of which was to come the mother church of the Brethren in the south, first known as "The Church of Southern California".

The leader of this movement was J. S. Flory of Hygiene, Colorado, who had visited the coast in 1883 and written en route glowing descriptions of the country to the Gospel Messenger. These letters created much interest in the west among the eastern Brethren. Their growing enthusiasm was dampened, no doubt, by a short admonition from the editor asking Brethren considering a change of location to consider carefully their motives. He reminded them that love of money had led Lot to the plains with very disastrous results. This warning, however, did not prove a great obstacle. In March of 1884 Elder Flory announced that an excursion was to be made in the fall to select a site for a colony. P. S. Myers of Pennsylvania and B. A. Hadsell of Illinois accompanied him on this trip. They secured control of a tract of two thousand acres on the site of the present city of Covina. They made the journey from Kansas City by train with some forty colonists, and arrived without much hardship. Disappointment, however, was swift to arrive; there was trouble over the water rights, and in the end they gave up their control of the tract. Although the colony failed, many Brethren decided to remain, and on June 20, 1885 they organized a church. A. F. Deeter was the elder. To the



Covina Brethren were soon added Brethren from northern California, Oregon and the East. By 1889 the church had 152 members some of whom soon moved to Conejo to form a second congregation. Thus began the "hiving" process which so characterized the spread of the Brethren in the west and by which the congregation of Covina assisted in the formation of many other congregations: Tropico, Lordsburg, Glendora, Santa Ana and Long Beach, and through them most of the congregations in southern California. In 1889 a district organization was formed.

The period from 1889-1918 was the great colonizing era of the Brethren. The accelerated growth was due to a number of factors: the activity of the Santa Fe Railroad in promoting the region, the personal influence of men like George L. McDonaugh and M. M. Eshelman employed by the railroad, the reports of California disseminated through the East by visiting Brethren, the activities of real estate companies, and the attractions offered through the establishment of a Brethren college. After the collapse of the southern California boom in the late eighties the railroad companies which had the most at stake were attempting to hold their own by interesting the small investor and homeseeker in the region. The Brethren because of their colonizing tendencies and reputation as farmers were good prospects. In 1889 the Santa Fe Railroad transferred to the Pacific coast George S. McDonaugh, one of their employees who had been successful in establishing Brethren colonies in the Middle West. In May of that year he began to awaken the interest of the Brethren in California by advertising in the Gospel Messenger that he would personally conduct to the coast a party of those interested at the close of the Annual Conference. McDonaugh succeeded in interesting some Brethren from the East in the proposed excursion and the plans were carried out as announced. In November he accompanied another



party which included M. M. Eshelman, a former editor of Brethren at Work, recently engaged in establishing a Brethren college in Kansas. The Brethren were shown the city of Los Angeles, and taken to see a number of the new towns in the surrounding country. One of them was the village of Lordsburg, on the line of the Santa Fe, in which there stood a large hotel which had been erected during the boom at a cost of \$75,000. It was suggested to Eshelman that this might be a good place in which to start a college. Although at first he was not interested, later, he considered the matter seriously, and in December of 1889, together with three other Brethren, secured an option on the property and one-hundred town lots. This eventually led to the purchase of the property by Daniel Houser, S. A. Overholtzer, Daniel Kuns and Henry Kuns for \$15,000. They with T. J. Nair formed the Lordsburg College Association and became the first trustees of the college.

These developments had been announced in the Pomona Times Courier as follows:

The coming of the Dunkards to the large tract of land at ... Lordsburg is going to be a great factor in the development of this valley.... We are all very glad of their coming.... They dwell in colonies in nearly every state in the union. They resemble in their careful, economical and industrious ways, the Quakers, and in their immersion and religious faith are something like the Baptists.... They wear the very plainest garments and avoid any worldly folly as much as the Quakers.... ... They never run in debt and they help one another to a marked degree.... They will make a college out of the big Lordsburg Hotel and will prepare at once to build houses on their newly acquired land.

The school opened in September of 1891 under the principalship of S. S. Garst. The founders believed that education was an important means of advancing Christ's kingdom on earth and hoped it would become a center of missionary efforts, which it eventually did. They soon discovered, however, that the maintenance of a college is an expensive proposition, and in 1902 (after closing it a year)



leased it for five years to W. C. Hanawalt, a Brethren educator from Pennsylvania. At the end of this period the stock was turned over to the District of Southern California and Arizona which in turn, in 1914, deeded an undivided half interest to the District of Northern California (formed in 1907). Until 1912 it was really an academy. Then the new dean, Dr. W. I. T. Hoover, outlined a curriculum leading to the Bachelor of Arts degree. This degree was first conferred in 1914. During the administration of Samuel J. Miller, president from 1915 to 1921, the first new building, a girls dormitory, was erected. The war interrupted the building program but work on a gymnasium was resumed in 1921. In 1926 the old hotel building was wrecked and a new administration building, Founders Hall, was <sup>built</sup> erected during the administration of Ellis M. Studebaker, who served the college from 1923-1938, longer than any other president. The last addition, Woody Hall, a men's dormitory, was begun in 1948 under the administration of C. Ernest Davis (1938-1948). Harold D. Fasnacht was chosen to succeed him. The name of the college was changed to La Verne in 1917, shortly after the town changed its name. The present enrollment of the college is approximately three hundred students.

The establishment of the college brought many Brethren to Lordsburg. It was the headquarters of Eshelman and Nair whose Southern Californian advertised Lordsburg in the East. A congregation was organized in 1890. Eventually it included some of the brotherhood's outstanding leaders: Andrew Hutchinson, J. P. Dickey, and W. I. T. Hoover, ~~and~~ Edward Frantz. This excellent leadership probably explains why it had no regular pastor until 1918 when R. H. Miller became its first pastor. His successors have been Edgar Rothrock, Galen K. Walker, D. W. Kurtz and Galen B. Ogden. It is today the largest colony of the Church of the Brethren on the coast numbering



in 1949, 929 members.

Other fairly large congregations of the Church of the Brethren established in southern California during the colonizing period were those at Pasadena (1905), South Los Angeles (1906), and Pomona (1907), and several small churches were established in the Imperial Valley, and at Hemet and Inglewood.

During this period the Old German Baptist Brethren also made a settlement in southern California near Whittier. Among the pioneers were Benjamin Brubaker, Samuel Garber and John Wagoner. Thomas Warne, who moved here from northern California in 1891 was a minister, and gathered the Brethren into a little group for worship. In 1893 they organized a church which was known as the New River Church.

M. M. Eshelman withdrew from the Conservatives in 1892 and united with the Progressives Brethren. He then attempted to build up the Progressives in this region. A few had come to southern California earlier through the influence of H. R. Holsinger, but no congregation was formed. In 1892 one was organized at Lordsburg and M. M. Eshelman was chosen pastor. These first efforts were not permanent. The congregation was reconstituted later when Martin Shively, pastor at Lathrop, was invited to the region. Other Progressive congregations of considerable size grew up in Whittier, Los Angeles and Long Beach. N. C. Nielsen was instrumental in starting the work both at Los Angeles and Long Beach. The work at Long Beach was begun in 1913. This church became the largest Brethren church in California, totaling 1576 members in 1948. The leader who was chiefly responsible for building up the church was Louis T. Bauman, son of W. J. H. Bauman, one of the influential ministers of the Brethren. The Baumans, father and son, emphasized in their preaching the doctrine of grace, i.e. that salvation came through grace,



not one's own attainments, and that good works were the fruit of grace. In 1938 a serious doctrinal cleavage developed in the church between the followers of Elder Bauman and the leaders of Ashland College, (the college in Ohio owned and controlled by the Progressives). There were other causes of dissension of a personal nature. Eventually the schism resulted in the separation of the "Grace" Brethren from the "Progressives". The Grace group now includes all the "Progressive" churches in southern California and all but four churches in northern California - a total of twenty-five with a membership of 4,729.

Northern California had been neglected by the Conservatives after the schism of 1881-2. It was not until George McDonaugh was employed by the Union Pacific as a colonizer that the interest of the Church of the Brethren was revived to any considerable degree in this area. Then a number migrated to the Laguna de Tache tract (south of Fresno at Laton) which was settled by a colony from Belleville, Kansas; others went to the Sacramento Valley and to Butte Valley, areas widely advertised by the Union Pacific Railroad, in the Inglennook, a Brethren periodical which devoted several issues to the promotion of this region. Many of these settlements were permanent. The Butte Valley experiment, however, proved to be a bitter disappointment, for it was discovered too late that the hard frosts made it unsuitable for agriculture. By far the most extensive colonization took place between 1908-1918. Between these dates the membership of the northern district of the Church of the Brethren more than trebled, and thirteen new church organizations were formed. The most important center was at Empire where the second largest colony of the Church of the Brethren in the state was developed. It was established largely through the efforts of Elder S. F. Sanger who organized among the Brethren a Cooperative Colonization Company composed chiefly of Indiana Brethren. A church was organized in 1909.



In 1915 this church started a mission at Waterford. By the end of 1917 the half dozen churches which originally constituted the District of Northern California had been augmented by a long line of thirteen new organizations extending along the San Joaquin and Sacramento valleys from McFarland just over the Tehachapi ridge to Elk Creek, one-hundred and twenty miles north of San Francisco. Six of the thirteen numbered less than fifty members. Some of these eventually grew to be important church centers. A number of the Empire Brethren located at Modesto about 1908. In 1922 a separate congregation was formed here which is today the largest Church of the Brethren in Northern California.

The Old German Baptist Brethren also planted a colony at Modesto about 1906. Several of their number from southern California became interested in the new irrigation district at Modesto and Turlock. They reported that with the large grain fields being cut up in smaller farms, there were excellent opportunities for homebuilding in this region. The pioneers were William Bowman, J. A. Cover and two sons of John Gish, the brother who had pioneered in Fresno County. They were known as the Wood Colony. In 1906 they organized a church. By 1930 the Old German Baptist Brethren in California were considered sufficiently numerous to warrant holding an Annual Conference in this state. The meeting was held at Modesto in 1930. In 1937 the Modesto church divided, like a cell, into two congregations of 105 members each. The membership at Modesto today totals approximately 450.

At Modesto the ~~Grace Brethren~~ likewise organized a congregation in 1941 (~~new Grace Brethren~~) and one had also been established at Manteca by the Brethren about 1920 with a nucleus gathered from several abandoned churches.



However, the work progressed slowly. The newer congregations in all the Brethren bodies drained the membership of the older ones to some extent. The churches in southern California were also affected. The series of land booms in northern California in the first two decades of the twentieth century led to some shifting of membership from south to north as well as from east to west. These developments caused a reaction to set in against colonization.

In the period following the first World War, the membership in the Church of the Brethren greatly increased but there were not so many new churches established. Instead the Brethren tended to strengthen the older communities. During the twentieth century the California membership of the Church of the Brethren seemed important enough to the brotherhood to warrant holding national conferences here. Three times during the twentieth century Annual Conferences of the Church of the Brethren have been held in California, once at Los Angeles in 1907, and twice in La Verne, in 1928 and 1941. Today the California congregations of the Church of the Brethren number thirty-five and the membership totals 7,421.

During the period of reaction to colonization the Brethren cultural pattern has noticeably altered. The background is no longer entirely rural; however, the fact that, with few exceptions, the most flourishing churches are found in the smaller towns, seems to indicate that the genus of the Brethren is not well adapted to city life. The Brethren who were once somewhat withdrawn now participate more in civic affairs, political life and interdenominational affairs. The Church of the Brethren is the only Brethren body which belongs to the Federal Council of Churches. This intermingling with folks of different background, together with new emphases in education, has given the rising generation a different outlook from their fathers, and has resulted in the relinquishment of many of the old ways and



more use of the methods and techniques of other religious groups. This has been especially noticeable in external matters, such as church architecture and methods of worship. Large edifices have been built by the Church of the Brethren at La Verne, Modesto, and Empire and by the Brethren at Long Beach. The original differences which separated the "Progressives" from the "Conservatives" now no longer exist, although theological differences have arisen in more recent years. Strangely enough the Progressives have emphasized a conservative fundamentalist theology while the Conservatives have tended to accept a more liberal theology. The schism which occurred within the Progressives in 1938 led to the withdrawal of the extreme fundamentalist wing which is now represented by the Grace Brethren. During the war the Old German Baptists collaborated with the Church of the Brethren in the relief work of the Brethren Service Committee, and both worked with the other historic peace churches -- the Quakers and Mennonites -- in administering the Civilian Public Service program. The Progressive Brethren also cooperated to some extent. The Grace Brethren, however, did not support the position of the peace churches.

The great crises of the last few decades, the two World Wars, the depression, and the critical questioning of all the basic social institutions which accompanied these events have forced the Brethren bodies along with many other religious groups to reexamine and re-evaluate their church tenets, to find if they did have an adequate basis for their faith and to discover whether they have anything to contribute to the needs of a modern world. The result seems to have been, on the part of the Brethren bodies, a rediscovery of the old doctrines of brotherhood, temperance, and the simple life, which have had a new appeal to the younger generation as a pathway to peace.



Although organized colonization has been abandoned some of the younger Brethren have become much interested in the possibilities of life in a cooperative community. If the future should show that the Brethren under spiritual leaders could develop colonies with a greater degree of cooperation, social, religious and economic than can be found in the average community and could demonstrate in a practical fashion the peculiar merits of a truly Christian community, perhaps, the dreams of the early colonizers may yet be realized.



## BRETHREN BODIES

Table showing growth in Number of Congregations and Membership.

|                             | NUMBER OF CHURCHES |      |      |      |      |      | NUMBER OF MEMBERS |       |      |      |      |      |
|-----------------------------|--------------------|------|------|------|------|------|-------------------|-------|------|------|------|------|
|                             | 1949               | 1946 | 1936 | 1926 | 1916 | 1906 | 1949              | 1946  | 1936 | 1926 | 1916 | 1906 |
| Church of the Brethren      | 35                 | 39   | 29   | 32   | 32   | 16   | 7421              | 7217  | 6043 | 4303 | 2654 | 1070 |
| Old German Baptist Brethren | 3                  | 3    | 2    | 2    | 2    | 1    | 510               | 510   | 230  | 150  | 40   | 19   |
| Brethren -- Progressive     | 4*                 | 4    | 14   | 8    | 7    | 7    | 485*              | 390   | 3695 | 1851 | 982  | 379  |
| Grace Brethren              | 25*                | 18   |      |      |      |      | 4729*             | 4430  |      |      |      |      |
| TOTAL                       | 67                 | 64   | 45   | 42   | 41   | 24   | 13145             | 12547 | 9968 | 6304 | 3676 | 1468 |

1906, 1916, 1926, 1936, statistics of the Church of the Brethren and the Brethren Church taken from Census of Religious Bodies-1936, Vol.II. Washington: Government Printing Office, 1941.

1946 Statistics of the Church of the Brethren and the Brethren Church taken from the Year Books: The Yearbook of the Church of the Brethren, 1946, and the Brethren Evangelist, November, 1946.

\* 1948 statistics taken from the annual number of the Brethren Evangelist and the Brethren Missionary Herald (revised by the editor).

All statistics for Old German Baptist Brethren given by J. A. Cover, Modesto, California, letter of October 21, 1949. The statistics for 1949 taken from reports of individual congregations.



## Chapter VI

### THE ASSEMBLIES OF BRETHREN IN CHRIST (Plymouth Brethren) H-A. Ironside

tary Among the various Christian groups who have been active in California during the past century are those commonly known as Plymouth Brethren, though they themselves disown the name and prefer to be known simply as brethren in Christ. They will be looked upon by many as disorganized because of the fact that they do not have any formal creed or regulations as to church membership, nor do they have any definitely appointed ministers or pastors. They take the ground that Christ Himself has, by the Holy Spirit, gifted certain men to preach or teach, and they recognize these as ministers of the Word, but do not set them over churches or put them on salary. Such workers are supported by the ~~the~~ <sup>only</sup> voluntary contributions of Christian people, chiefly of course by the brethren themselves.

This movement originated in Great Britain in the early part of the nineteenth century and has spread all over the world. Its first advocates came to California in the late 60's of the last century. Three of its outstanding preachers, or teachers, Messrs. J. N. Darby, G. V. Wigram, and R. T. Grant came to San Francisco about 1870 where <sup>they found</sup> an assembly of brethren ~~was found to~~ be already in existence. The most active man in the movement at that time was the well-known philanthropist Charles Montgomery who made and lost several fortunes in those hectic days and eventually settled down as a proprietor of two hotels. He continued to be a lay preacher to the end of his days in spite of heavy business responsibilities.

Unfortunately the brethren's meetings seem to be rather friable and readily break up into factions, so that in the next few years there were several different groups all holding practically to the same teaching but not walking in fellowship with each other. However, these all continued preaching the gospel, and made a greater impression on San Francisco than many people realize.



In Los Angeles Mr. R. T. Grant settled in the early 80's. An assembly of brethren was formed there and a publishing house started, <sup>but which</sup> in after years was known as the Grant Publishing House, and is still in operation today. Through its means millions of pages of Christian literature in some ten different languages have been sent out for distribution all over the world, but particularly on mission fields in Spanish American countries and in Brazil where the Portuguese language is used. After Mr. Grant's death, Mr. W. H. Crabtree took over the work and continued in it until old age compelled him to retire and return to his former home in New Zealand. During the years that followed a number of assemblies arose throughout California, and several very active preachers and teachers were located there in various cities. In Los Angeles Mr. Owen O'Brien ministered most acceptably in one of the gatherings until his death at an advanced age. The same was also true of Robert T. Grant to whom we have already referred. As the nineteenth century drew to a close, a number of evangelists connected with one branch of the movement came to California from Canada and Great Britain. Chief among these were Mr. William Faulkner who had been a missionary in Africa but was obliged to return to America on account of ill health. He lived for some years at Monrovia and was greatly esteemed by the brethren in that community. Others were W. J. McClure who made his home in Oakland. Somewhat earilier, however, Mr. Donald Ross, Donald <sup>Munroe</sup> ~~Munroe~~, and several whose names have passed from my mind came to California and were used to establish a number of new meetings. At the present time the largest gatherings of the brethren are in Los Angeles, San Diego, Oakland, and San Francisco.

Mr. Tom Westood has carried on a far reaching radio ministry for the past twelve years in Los Angeles, ~~and~~ In Oakland, a book and tract depository was opened by the present writer nearly thirty years ago, which is now one of the largest Bible, book, and tract depots in the west doing a business of over \$100,000.00 a year in the circulation of copies of the Scriptures, devotional



and expository books, and gospel tracts and pamphlets for the instruction of Christians. This is strictly a non-profit business devoted entirely to the dissemination of such literature.

The brethren own their own meeting places in a number of California cities, as Bethany Hall, <sup>and</sup> the Gospel Auditorium in Oakland, the Assembly Hall in San Francisco, another in Alameda, and several in Los Angeles and other towns. Ordinarily in the beginning of the movement they met in hired halls. The brethren generally look askance upon ornate temples of worship and musical services. In fact, until recent years, the sound of an organ or piano was seldom or never heard in their assemblies.

An outstanding evangelist and tract writer whose ministry has been used for the spiritual help of untold thousands is Mr. Tom Olson of Upland. He is a contributor to the "Sunday School Times" and other periodicals.

The object of the brethren has been to provide facilities for Christian worship and fellowship of an entirely undenominational and unsectarian character, and many have been attracted to them because of the simplicity of their services and their strict adherence to what is commonly known as orthodox Christianity. A number have gone from the California assemblies to foreign lands as missionaries and are laboring in Central America, Africa, and other countries.

a list of the assemblies in California as  
of 1944 is as follows: ~~H. A. Ironside~~



LIST OF ASSEMBLIES OF CHRISTIANS IN CALIFORNIA

(generally known as Plymouth Brethren)

| <u>CITY</u>   | <u>ADDRESS</u>                                        | <u>NUMBER<br/>ATTENDING</u> |
|---------------|-------------------------------------------------------|-----------------------------|
| Alameda       | Gospel Hall, 1001 Lincoln Ave.                        | 50                          |
| Berkeley      | Fulton at Parker                                      | 40                          |
| Burlingame    | Gospel Hall, 217 Park Road                            | 18                          |
| Carmel        | Home of Miss Hammond, 11th and San Antonio            | 10                          |
| Castro Valley | Gospel Hall, Strowbridge Ave. and Castro Valley Blvd. | 65                          |
| Chico         | Home, Mr. Umsted, R. 4, Box 168                       | 10                          |
| Fresno        | White Ave, Gospel Hall, 1435 White                    | 20                          |
| Glendale      | Gospel Chapel, 425 W. Windsor Rd.                     | 45                          |
| Grass Valley  | Home, Mr. Hambly, 420 Henderson St.                   | 20                          |
| Hayward       | Gospel Hall, Meekland and Smalley Aves.               | 75                          |
| Long Beach    | Gospel Hall, 1225 E. 14th St.                         | 40                          |
| Long Beach    | Elm Avenue Gospel Hall, 2275 Elm Avenue               | 150                         |
| Los Angeles   | Avenue 54 Gospel Hall, 1100 N. Ave. 54                | 200                         |
| Los Angeles   | Goodyear Gospel Hall, 1149 E. 68th St.                | 200                         |
| Los Angeles   | Jefferson Gospel Hall, 1231 W. Jefferson              | 150                         |
| Los Angeles   | La Brea Gospel Chapel, 3043 La Brea Ave.              | 200                         |
| Los Angeles   | Grace Gospel Chapel, 119th St. and Holmes Av.         | 50                          |
| Monrovia      | Gospel Hall, 211 S. Magnolia                          | 40                          |
| Oakland       | Bethany Gospel Hall, 1940 - 23rd Ave.                 | 165                         |
| Oakland       | Gospel Auditorium, 479 - 42nd St.                     | 140                         |
| Oakland       | Natural History Hall, Upper Room, 40th and Broadway   | 40                          |
| Oakland       | Olivet Gospel Assembly, 5727 Shafter Ave.             | 22                          |
| Oakland       | 833 Eileen St. Home of Mr. Selling                    | 5                           |
| Palo Alto     | Home of Mr. Simonsen, 535 Homer Ave.                  | 5                           |
| Pasadena      | Villa Chapel, 495 E. Villa                            | 125                         |



Assemblies of Christians in California - 2 -

| <u>CITY</u>    | <u>ADDRESS</u>                                                             | <u>NUMBER<br/>ATTENDING</u> |
|----------------|----------------------------------------------------------------------------|-----------------------------|
| Pomona         | Gospel Hall, 4th and White Sts.                                            | 25                          |
| Redlands       | Gospel Hall, 1022 Orange St.                                               | 20                          |
| Richmond       | Civic Center Gospel Chapel, 2315 Preble Ave.                               | 50                          |
| Riverside      | Gospel Hall, B Street at 4th                                               | 50                          |
| Sacramento     | Twelfth Ave. Gospel Chapel, Twelfth Avenue<br>at 36th St.                  | 55                          |
| San Bernardino | Community Chapel, 2016 N. Mt. Vernon Ave.                                  | 50                          |
| San Diego      | Marlborough Ave. Gospel Hall, 3852 Marlborough                             | 125                         |
| San Diego      | Gospel Hall, 3951 Front St.                                                | 40                          |
| San Fernando   | Gospel Hall, 520 N. Maclay Ave.                                            | 10                          |
| San Francisco  | Parkside Gospel Chapel, Santiago St. and<br>19th Ave.                      | 100                         |
| San Francisco  | Alexander Hall, 18th and Geary Sts.                                        | 30                          |
| San Jose       | c/o Gerald Atkinson, Farmers' Union Hardware,<br>San Pedro and Santa Clara | 8                           |
| San Mateo      | 35 San Mateo Drive - Grace and Truth Gospel<br>Hall                        | 25                          |
| Santa Barbara  | Meeting Room, Carrillo Hotel, Carrillo and<br>Chapala Sts.                 | 50                          |
| Santa Cruz     | Home of Kingham's, 4364 Zayonte Road,<br>Route 1, Felton                   | 8                           |
| Watsonville    | Home of Mr. Miller, Rt. 1, Box 189<br>Sunday School only                   | 12                          |
| Total          |                                                                            | 2,531                       |







## Chapter VII

### ~~HISTORY OF CHRISTIAN SCIENCE IN CALIFORNIA~~

By John J. Selover, ~~Christian Science~~  
~~Committee on Publication for Southern~~  
~~California~~



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The history of Christian Science in California, like the history of the State itself, is filled with romance. It was introduced into this State shortly after 1880, approximately fifteen years after its discovery by Mary Baker Eddy. From modest beginnings with a mere handful of adherents, it has grown steadily until today it is well known in every section of the State. Three hundred churches now accommodate the ever-growing numbers of Californians who are attracted to it as a satisfying, healing, Christian religion.

In early Christian history, healing of the sick by prayer was accepted as an integral part of Christianity. Healing by spiritual means, as it was practiced by Christ Jesus and his followers, faded from Christian practice in about the third century A.D. Throughout the intervening centuries we hear of only an occasional use of prayer alone for healing of illness. However, the absence of healing by prayer did not mean that its availability had been lost.

Today, as the result of the efforts of Mary Baker Eddy, the Discoverer and Founder of Christian Science, it is again being proved that God heals the sick without the employment of material means.

Mrs. Eddy was born on July 16, 1821, in the little town of Bow, New Hampshire, five miles south of Concord. Her parents were devout, intelligent, religious people of the Congregational faith.

During the first half of her life she suffered much from illness. Nevertheless, she found it possible to take part in church work, temperance, and anti-slavery activities, and to contribute timely articles and letters to newspapers and periodicals.

Note: the capitalizations used here are those prescribed by the author, and not by the editor.



In 1866, when Mrs. Eddy was 45 years of age, she was severely injured by a fall on the icy pavement as she was on her way to a temperance meeting in Lynn, Massachusetts. Her doctor and friends feared the injury would prove fatal. She was healed a few days after the accident while reading the account of Jesus' healing of the palsied man as related in the ninth chapter of Matthew.

Following her recovery, Mrs. Eddy withdrew from society and other worldly activities, and for three years devoted her entire efforts to the discovery of the positive rules of healing which she felt must be in the Bible. Her findings during that period and subsequent years are set forth in the Christian Science textbook, "Science and Health with Key to the Scriptures." The first edition of that book was issued in 1875. Mrs. Eddy demonstrated by healing the sick by prayer alone that her discovery was in accordance with the Scriptures.

Whenever the opportunity presented itself, Mrs. Eddy urged orthodox ministers to give consideration to her discovery, and to incorporate the healing element into their doctrinal platforms. She had no desire or intentions in those early days to found a church of her own. However, she believed that the revelation was of such importance to humanity that she could not allow it to fade out again for lack of organized support. Therefore, after a period of thirteen years had elapsed, she established the first Christian Science church in 1879.

After this step was taken, growth was rapid. From small beginnings in the shoe manufacturing town of Lynn, Massachusetts, where the principal adherents were the working men and their families, this new religion reached out into all segments of society and into all parts of the world. Within a very short time Boston, New York, Chicago, Omaha, Philadelphia, San



Francisco, Los Angeles, and London, England, felt its comforting touch.

Churches sprang up in the larger cities. Testimonies of healing resulting from the study of Science and Health began to flow in to Mrs. Eddy from distant states. Joyous words of thanks were sent to her by those who read the book. H. H. Blanding, an enthusiastic student in San Francisco, in a letter dated January, 1885, declared, "I would rather be the author of 'Science and Health,' than to wear the crown of any potentate on earth." (The Christian Science Journal, April, 1885.) This letter is one of the first published references to Christian Science from California.

The most outstanding pioneer worker in California was Miss Sue Ella Bradshaw. She came to San Jose in 1883 with her mother, Mrs. Abbie B. Trego, and her stepfather, J. B. Trego, where they joined a Quaker group. The next year Miss Bradshaw journeyed to Philadelphia to receive an inheritance. While there she was given a copy of Science and Health by a relative. She read the book three times, and, as a result, was healed of a physical ailment. On her way back to California she stopped at Chicago and took a course of instruction in Christian Science from Mrs. Caroline Dorr Noyes, C.S.D., a pupil of Mrs. Eddy. She then returned to San Jose. Shortly after her return she healed her stepfather of a cancer, and his granddaughter of blindness in one eye, by prayer alone.

In September, 1885, Miss Bradshaw received instruction from Mrs. Eddy in Boston. She returned to San Jose, where she taught her first class as an authorized teacher of Christian Science in 1886. Her students included her mother and stepfather.

She established the first Christian Science Institute in California. Her advertisement, which appeared in early copies of The Christian Science Journal, stated that the "Institute...affords an opportunity on the Pacific



Coast for receiving a course of instruction on the rudiments of Christian Science."

Acting on the recommendation of Mrs. Eddy, Miss Bradshaw moved to San Francisco in June, 1887, where she established her work as teacher and practitioner. After this change of residence she returned to San Jose each Sunday for a period of time to conduct a Bible class.

Much credit for the early growth of Christian Science in California must be given to Miss Bradshaw. She was the first practitioner in the state, and was instrumental in initiating church services in San Francisco in 1889.

Shortly before February, 1886, a student of Mrs. Eddy visited Los Angeles and wrote in considerable detail of the wonderful possibilities for Christian Science among the many who came to Southern California in the hope of recovering their health. "What a field for labor - for Science," she wrote in a letter signed "M. H. P." and published in The Christian Science Journal of February, 1886. She added, "There is no other location where so much good can be done." According to her letter, Los Angeles at that date had a population of 40,000.

In the early part of 1886, Science and Health was criticized at a clerical convocation in San Francisco. The criticism was published in a San Francisco paper. One who signed himself "Phare Pleigh" answered the article in a pamphlet, which was reviewed in The Christian Science Journal for April, 1886. This attack aided rather than hindered the progress of Christian Science in California. In regard to this and other early attacks on Christian Science, Mrs. Eddy admonished her followers to "Be patient towards persecution." She added, "Injustice has not a tithe of the power of justice. Your enemies will advertise for you. Christian Science is spreading steadily throughout the world. Persecution is the weakness of



tyrants engendered by their fear, and love will cast it out" (The First Church of Christ, Scientist, and Miscellany, page 191).

In 1886, Reverend Joseph Adams of San Francisco and Oakland took a course of instruction from Mrs. Eddy in Boston. He returned later that year to Oakland to teach and practice Christian healing. Before returning to California, he addressed a meeting of Christian Scientists. Among his remarks, which are reported in The Christian Science Journal for May, 1886, he said:

"Once let Christian Science be introduced into California, in its purity and unadulterated Truth, and Boston and San Francisco will join hearts and hands in a glorious work that shall ere long lift this country out of matter into Spirit,--yea, into the very Kingdom of God."

Other early Christian Science workers in Northern California included Mrs. Minnie B. Hall, C.S.D., who taught a class in Oakland in August, 1886; B. A. and Lucina A. Lillie, practitioners and teachers in San Francisco; Ernest H. and Clara H. Bradner, who initiated informal services in Sacramento in 1887; John P. Filbert, C.S.D., who was active in Sacramento from 1888 to 1892, when he moved to Los Angeles; and Mrs. Hester Fairchild, who held services as early as April, 1885 in her home in Oakland, and who, ten years later, signed the original Articles of Incorporation of First Church of Christ, Scientist, Oakland.

The earliest organized activity in Southern California dates back to the spring of 1887, when Mrs. Emma S. Davis, a Christian Science practitioner, visited in Riverside. She was so impressed by the possibilities for Christian Science in that area that she decided to establish her home there. Her healing work soon attracted widespread attention. Large numbers of



adherents were attracted to this new religion. Informal services were held, at first, in private homes. In 1890, church services were officially noted in The Christian Science Journal. In her address at the time of the dedication of the church building on February 24, 1901, Mrs. Davis made this reference to the early work in Riverside:

"Riverside is the first place where Christian Science was publicly introduced in Southern California, the first class taught, the first public healing done. I have seen its great growth on the Pacific Coast and to me it has been marvelous." (The Christian Science Journal, volume 19, page 476, November, 1901.)

In September, 1888, Francis J. Fluno, C.S.D., a former medical doctor, began to teach and practice Christian Science in San Diego. He moved to San Francisco and then to Oakland in about 1890, where he continued to teach, practice, and preach in accordance with the custom of that time. He was later appointed by The Christian Science Board of Directors of The Mother Church in Boston as an authorized lecturer of Christian Science, and lectured throughout the United States for several years.

Another faithful early worker in San Diego was Frank W. Gale, who engaged in Christian Science healing and teaching in that locality in 1890. He later moved to Oakland, where he continued to carry on his religious work.

Church services were instituted in San Diego in 1890.

Activity in Los Angeles of a semi-formal nature started in 1889, when Bible classes were started at the home of Mrs. Joseph Bixby. The following year the meetings were held in the Grand Army Hall, 612 South Spring Street. The first formal church services were held in July, 1892, with John P. Filbert as Pastor. In 1895, when personal preaching was discontinued for the present system of weekly Bible Lessons read by a First and Second Reader, Mr. Filbert was elected First Reader.



The first Christian Science church to be incorporated under the laws of this state was "First Church of Christ, Scientist" in Los Angeles. The incorporation papers were filed with the Secretary of State, August 22, 1892. This organization was superseded on or about March 16, 1896, and again on May 10, 1898 by the church corporation which now holds services in a large edifice at 1366 South Alvarado Street, Los Angeles. Mrs. Blanche Corby, who for many years was a prominent teacher of Christian Science in Los Angeles, was one of the incorporators of the church organized in 1898.

From the early 1890's to the present day, growth has been rapid throughout the state. Services were held in Eureka as early as 1891, Pasadena, 1894, and Santa Cruz, 1897. In Pasadena the meeting place had to be changed several times within a few years to accommodate those interested. In 1910 the present structure, which has a seating capacity in the main auditorium of 1,425, was constructed. In addition to this large edifice there are now two other Christian Science churches in Pasadena.

A strong impetus was given to the work in California by the delivery of a series of lectures on Christian Science by Edward A. Kimball, C.S.D. These lectures, which were the first to be delivered in this state, were given in the fall of 1898 in Los Angeles, Pasadena, San Diego, and San Francisco. Mr. Kimball was a powerful and convincing speaker. Large numbers of residents in these cities heard him. Many went away healed, while others were convinced that primitive Christianity was being revived in a very practical way.

The following years were filled with events of exciting interest. The faithful workers and the churches were strengthened by the buffeting which they received from the clergy, the medical faculty, and editors who did not then understand the mission of Christian Science.

In 1902, the parents of a child in Los Angeles were prosecuted for failure to have medical care for her. During the course of the trial the



judge admitted evidence of the healing efficacy of Christian Science. The transcript of the trial is filled with testimonies of healing of many outstanding citizens of Los Angeles. Among those who gave testimony as to the healing power of Christian Science was Justice John D. Works, who was later a United States Senator from California. He testified to the complete healing of chronic stomach trouble and headaches which the physicians could not relieve.

Another witness, B. P. Bishop, one of the proprietors of the manufacturing concern known as Bishop and Company, testified in part as follows:

"For five years I had lung trouble, and during that time I had the best medical advice that I could get here, and I seemed to make no improvement. I made occasional trips away from here in the hopes of getting better, but it was only temporary relief, and when I returned I seemed to grow weaker; I was so much so that I was feeling unable to give my whole time to my business. After five years of constant treatment I finally decided to give up my business for a year and go away. On my way east I stopped at Chicago and became interested in Science. I heard of it there, and after a two weeks' treatment I was entirely relieved of my troubles. That has been six years ago, and I have never had occasion to use medicine, and have been perfectly well during that six years."

The trial judge, after a complete hearing, held that the parents were entitled under the Constitution and laws of this land to rely upon God for healing, and were not required to have medical treatment for the child.

An event which aroused world-wide interest occurred in Concord, New Hampshire in 1907, when a New York newspaper instigated a plan to have



Mrs. Eddy declared incapable of guiding her Church and of handling her personal affairs. The methods employed at that time to attack the venerable religious Leader, then of the age of 87 years, brought to her support a multitude of fair-minded editors. After vain efforts on the part of the attorneys to find evidence of incompetency, during which time Mrs. Eddy was unnecessarily harassed, the proceedings were dismissed. This act of dismissal elicited widespread news and editorial comment. The Pasadena News, the forerunner of the present Star-News, in a kindly-worded editorial said in part:

"The widely heralded attack on the leader of the Christian Scientists has collapsed....This most recent move was a part of a persistent effort to discredit this venerable woman and her work. For a long time it was persistently rumored that Mrs. Eddy was dead and had been dead for years, and that she was being impersonated by another for the purpose of deceiving her followers and the general public.

"When this very senseless piece of foolishness was exploded and it was proven conclusively to all fair-minded people that Mrs. Eddy not only lived but was in a remarkable state of preservation for one of her years, alert, capable, and incisive mentally, and remarkably preserved physically, as was testified to by her bankers and numerous others who had abundant opportunity to judge of her capacity, the malice which had inspired these silly stories turned elsewhere for means to embarrass her and her very remarkable following....



"The suit which has just been dismissed by the parties who brought it was brought in the name of what the law calls 'next friends,' but the real animus was unfriendly and intended to discredit this aged lady and the great body of which she is the recognized leader....

"The growth of the body known as the Christian Scientists is conceded to be one of the most remarkable developments of the time."

Shortly after this trial, Mrs. Eddy established The Christian Science Monitor, an international daily newspaper. Its purpose, Mrs. Eddy stated, is "to injure no man, but to bless all mankind." (Miscellany 353:17.) It is today considered one of the finest, most reliable papers in the world. Its Western News Bureau, which marshals the news of more than local interest from the Pacific Coast states, is located in Los Angeles.

Early in the history of the Christian Science movement Mrs. Eddy established the office of Committee on Publication for the primary purpose of correcting misconceptions or falsehoods regarding the religion or its Leader in newspapers and periodicals. Today these Committees act to protect the religious rights of Christian Scientists, and to perform other tasks of a public relations nature. The first Committee on Publication to serve in California was Frank W. Gale, who was appointed in 1900. Since 1910 California has been considered as two states for the purpose of the Committee on Publication work. The dividing line for the Committee districts is designated in the Manual of The Mother Church as the 36th parallel of latitude.

By the year 1910 the number of churches in California had grown to 79. There were about 500 Christian Science practitioners who devoted their entire time to the healing work.



It was during this year that Mrs. Eddy passed on at the age of 89 years. Her last written words were "God is my life." She had built up a thriving, strong organization during her last 45 years here. She left a Manual which today guides and protects the religion which she discovered, so that it may continue to bless mankind. She cautioned her followers not to follow personalities but to continue the orderly development of Christian Science. Of herself she said, "Follow your Leader only so far as she follows Christ." (Message to The Mother Church for 1901, p. 34.)

At the time of her passing the San Francisco Examiner said:

"It will be difficult to the layman in either the religious or medical worlds to properly estimate at its true value the life and career of Mary Baker Eddy. This much, however, the unprejudiced must admit: She was a woman with a mentality strong enough to hold her own against as bitter a tide of hostile criticism as ever threatened to overwhelm any leader of a new thought. ...The Christian Science church is a recognized moral, religious, and medical force....Its membership is large. Its growth has been rapid. Its influence reaches into every quarter of the civilized globe.

"A woman who could in the short span of a generation-- she did not found the church of which she was the Leader until 1879--build so great an edifice upon so firm a foundation was more than an ordinary woman. She was a great woman. How great the future alone can determine, for the true greatness of a leader of a new thought can only be measured through the perspective of years."



The Christian Science Board of Directors, consisting of five experienced Christian Scientists, carries on the business of The Mother Church in accordance with the Manual. They cannot interfere in the local affairs of branch churches, nor can branch churches interfere with the specifically named responsibilities of The Mother Church.

During both the first and second world wars, extensive war relief activity was carried on by The Mother Church and its branches. Over \$2,000,000 was contributed to the fund during the first world war. In addition, hundreds of thousands of comforts were made by volunteer workers in branch churches. Mr. Arthur F. Fosberry was general chairman in Northern California and Mr. C. Edwin Pierce in Southern California.

Over \$10,000,000 was expended during the second world war for camp welfare workers and other war relief activities between 1939 and 1946. A large shipping depot for war relief goods, one of three in the United States, was established in Los Angeles in May, 1941. Goods in the amount of 768,198 pounds, valued at \$768,198 were shipped from this depot during the war years. In all churches, sewing and knitting groups were established to furnish warm clothing needed by members of the military forces and dispossessed civilians in war devastated areas. The Mother Church was among the four largest contributors of war relief goods during the recent war.

During the years since 1910 interest in Christian Science has continued to grow rapidly. By the end of 1935 there were 271 Christian Science churches and 1,915 Christian Science practitioners in California. Each church is required by the Manual to establish and maintain public Reading Rooms where all may come to study and pray or to borrow or purchase the Bible and authorized Christian Science literature.

In San Francisco is located one of the two Christian Science Sanatoriums in the country. It was completed in May, 1930, and is open to Christian



Scientists who wish to spend brief periods for rest and study, and also for those under Christian Science treatment who are in need of nursing care. It is pleasantly situated on the incline of a eucalyptus-studded ravine at 400 West Portal Avenue, San Francisco.

A provision in the Manual of The Mother Church forbids the publication of the number of members; hence it is not possible to give that information in this story of the growth of the church. Suffice it to say that 300 churches today in California are well filled at each Sunday and Wednesday service. Practitioners who now number 2,289 are active in the healing work.

In addition to the churches there are today 16 Christian Science Organizations in universities and colleges in California. At two of these colleges, the University of California at Berkeley and at Los Angeles, the Organizations have constructed their own buildings in which to worship.

During the past few years, under the sanction of The Christian Science Board of Directors, the young Christian Scientists have been permitted to establish forums which help to fill their needs for social and educational activities. These groups are known as The Christian Science Monitor Youth Forums and Junior Forums.

The architecture of our California churches ranges from the simple bungalow design to massive Greek structures with Doric or Corinthian columns. Many have a dome similar to that of the Extension of The Mother Church, and some carry the steeple, which has been used for so many centuries to indicate a place of worship. Among the oddities is the church in Arcadia. The enterprising members purchased an abandoned reservoir, and with expert architectural advice converted it into a suitable church home.

The growth of the Christian Science Church in California has kept pace with the growth of the state itself, and has found a definite place in its



spiritual life. The early workers, who struggled against great opposition, have left a clear imprint on the present. Their earnest devotion in making the healing, saving Truth known to others urges the present church adherents in their efforts to do likewise. But it is a characteristic of our teaching not to force it on others. This counsel was given to Christian Scientists by Mary Baker Eddy in her book MISCELLANEOUS WRITINGS (page 303):

"Let us serve instead of rule, knock instead of push at the door of human hearts, and allow to each and every one the same rights and privileges that we claim for ourselves."



Chapter VIII

## CHURCH OF GOD IN CHRIST

W.J.Taylor

In 1906 a great revival was held in Los Angeles, California, under the auspices of Elder W.J.Seymour. Elder C.H.Mason, with many others, attended the revival and received the Baptism of the Holy Ghost, according to Acts 2:4. He returned South, preaching this new Testament doctrine, to which many were opposed. In 1907, an assembly presided over by Elder C.P.Jones withdrew the right of Fellowship from Elder C.H.Mason and others who were promulgating this so-called new doctrine.

Later in the same year, Elder C.H.Mason, called a meeting in Memphis, Tennessee, with all who shared like views on this teaching. Among the Elders present were E.R.Driver, J.Bowe, R.R.Booker, W.M.Roberts, R.E.Hart, D.W.Welch, A.A.Blackwell, E.M.Page, R.H.I.Clark, D.J.Young, James Brewer, Daniel Spearman, and J.H.Bone. These brethren formed the first general assembly of the Church of God In Christ, whose faith was founded upon the doctrine of the apostles as received on the day of Pentecost. The Holy Spirit gave Elder C.H.Mason to be Chief Apostle, to which the entire assembly consented.

Long after many of the major religious denominations had been established in California, the Church of God In Christ received its charter, with Elder E.R.Driver as its first regular pastor.



From the International Revival at Azusa in 1906-07, a few spirit filled converts held services at 14th and Wilson Streets in Los Angeles. Then they proceeded to Washington and Santa Fe. Elder W.Scott of Fort Worth and Dallas, Texas, along with C.Thomas, Martha Armstrong, Crawford, Lula Cox, the Catley family and Sattlewhites and others formed the first society.

Elder E.R.Driver was appointed to what is now known as Saints Home Church, and General Superintendent for the denomination in California in 1914. Upon his arrival from Memphis, Tennessee, the head quarters for the parent body, he found the above named persons banded together, quietly and prayerfully awaiting his arrival.

From a small group of Baptised believers in Christ, has grown, in 36 years, a Church comparable in Church Extension, Home and Foreign Missions, and Religious Education, with its most aggressive contemporaries.

From a single church with only a small group, in an old school building, (which was moved to 20th and Hooper) the movement has grown to about 165 churches with thousands of communicants, extending from El Centro to Weeds, and from San Diego to Barstow.

During the time of this rapid growth Bishop S.M.Crouch, successor to Elder E.M.Wilson, presided as State Overseer, 1930 to 1946. Due to the churches' vast development, and many ramifications in its connectional activities in District, State,



and National Programs, on December 14, 1946, Elder C.H.Mason, Senior Bishop, divided the state in sections, North and South. Elder E.B.Stewart, a District Superintendent and pastor of Mt. Olivet Church, in Los Angeles, was appointed Overseer of Northern California.

The local assemblies constituting this great Church of God in Christ, Inc., serves God in rented store fronts and in well appointed church buildings valued at hundreds of thousands of dollars. There are several church edifices under construction now valued in excess of one hundred thousand dollars.

Because of the aggressiveness, alertness and consecration of its leaders, this new church is setting an enviable record in the world of Christendom. The seventy-five churches in Northern California are divided into 7 districts. San Joaquin District, Elder H.Douglas; Fresno District, Elder H.Y.Rodgers; Oakland District, Elder G.W.McGlother; Sacramento District, Elder A. Knight; Monterey District, Elder S.R.Martin; San Francisco District, Elder L.E.Cleaver.

Southern California has its Overseer, Bishop S.M.Crouch, Eighty-five churches, and nine Superintendents. They are: San Diego District, Elder J.A.Blake; So. Los Angeles District, #1, Elder Z.Murry; So. Los Angeles District, #2, Elder W.J. Taylor; Enmanuel District, Elder L.M.Driver; Santa Monica District, Elder Thomas Sadler; San Bernardino District, Elder James Jackson; Central District, Elder W.L.McKinney; Riverside District, Elder Washington; Imperial District, Elder Wyse.



The pentecostal zeal of the first century, which inspired the early apostolic church, was captured by this group, resulting in a church for fundamental, evangelical, and evangelistic behavior, as a potent force, sweeping literally thousands of the unsaved into the Kingdom of God, in this great State.



## Chapter IX

### THE CHURCH OF THE NAZARENE ~~IN CALIFORNIA~~

~~James Proctor Knott, Ph.D.~~

Toward the close of the nineteenth century there developed in various parts of the United States a movement for the spread and conservation of Scriptural holiness, corresponding somewhat to the Evangelical or Wesleyan revival of the previous century in England. Eventually various groups of this movement were drawn together toward closer affiliation resulting in one denomination known today as the Church of the Nazarene.

Among these original groups one began in Los Angeles, California. It is with the history of this group both before and after its merger with others to form the larger denomination that we are especially concerned in this chapter.

In the summer of 1883 there came to Los Angeles from Iowa a ~~young~~ Methodist preacher of outstanding ability and personality--Rev. Phineas Franklin Bresee. He became pastor of the Fort Street Methodist Episcopal Church which later took the name of First Methodist Church. Dr. Bresee made an impression on Southern California Methodism. Serving various churches as pastor and the <sup>Los Angeles</sup> district as superintendent, an office then known as that of presiding elder, he witnessed revivals and an ingathering of new members.



As time went on Dr. Bresee cherished the desire to have a spiritual gospel work in the heart of Los Angeles where the poor could be reached. Dr. Bresee, who was an intensely spiritual man, felt the need for the unhindered preaching of the Bible doctrine of sanctification or Christian holiness. This doctrine had occupied a definite place in the preaching of John Wesley who was the outstanding human instrument in the mighty Evangelical revival of eighteenth century England. The full realization of the desire of Dr. Bresee for this work was to come. A place where people of various walks in life, poor as well as those in better circumstances, would be reached by an effective evangelistic program was to be a reality. <sup>In addition to</sup> ~~the~~ the good the churches were doing in Los Angeles there was much yet to be accomplished for Christ.

In October of 1895 there appeared a notice stating that Doctors Bresee and Widney had arranged to associate themselves together with such Christian people as might desire to join them to carry on Christian work, especially evangelical and city mission work and the spreading of the doctrine of Christian holiness. An invitation was given to the opening service, ~~Sabbath~~, October 6, 1895, at 317 South Main Street, Los Angeles, California.

Associated with Dr. Bresee in the new work, as indicated by the notice, was Dr. J. P. Widney, a man of ripe scholarship. ~~He had practiced as a physician later organizing a medical school of which he became dean. n~~ Subsequently he was elected to the ~~Board of~~



*He had been president*  
~~presidency~~ of the University of Southern California and because of this position had united with the Methodist annual conference. He now entered with zeal into the work of organization and evangelism as related to the new downtown movement, ~~and was, it would seem, responsible for the name as chosen "The Church of the Nazarene."~~

On the third Sunday of October, 1895, the actual organization of the Church of the Nazarene was undertaken. At the morning service eighty-six persons joined the charter membership which number was increased to one hundred before the day closed. For a short time the charter roll was kept open with the result that finally one hundred thirty-five names were inscribed thereon.

A meeting of the congregation was held on October 30, 1895, at which time the organization was completed, church officers were elected and steps taken to incorporate under the laws of California. Moreover, articles of faith and general rules were adopted. The articles of faith were strongly evangelical and emphasized the doctrine of sanctification.

The following were elected by ballot as directors or trustees for the first year: C. E. McKee, W. S. Knott, William W. Herbst, E. G. Hauxhurst, J. C. Andrews, William M. Johnson, and H. A. Irish. For stewards the following were elected: W. A. Powers, J. P. Hill, S. P. Smoot, D. H. Ely, T. J. Dunn, G. S. Stubblefield, Mrs. J. W. Ernest, D. S. Moncton, Mrs. M. E. Croft, Mrs. M. Bisbee, J. A. Jaynes, G. C. Lindsey, and Mrs. Alice P.



Baldwin. Thus did this little company of sincere and earnest Christians band themselves together and launch the work of the Church of the Nazarene little dreaming of the remarkable spread of the movement later. During the early years of the movement Doctors Bresee and Widney served as co-leaders or superintendents.

By Thanksgiving day of 1895 the services of the Church of the Nazarene were transferred from the hall at 317 South Main Street to a more commodious one at 208 North Main Street. ~~Meanwhile interest and attendance were increasing.~~ In organizing the Church of the Nazarene the founders probably had little thought that it would eventually become a denomination, at least of any considerable size, even though the general rules provided that the pastors should superintend the establishment and work of other congregations. As the news of this young church began to spread far and near, however, considerable interest was aroused which presaged the later denomination. ~~Meanwhile the church was reaching many for Christ.~~ Through these opening months, as was true also in its very genesis, the new organization was not seeking to duplicate the work of other churches or to antagonize them. On the contrary it desired the sympathy and fellowship of the other churches in its work in the neglected portions of the city. Emphasis was placed on a real heart experience of Christianity and not merely just one of the head.



The members were admonished to be aggressive in bringing troubled souls to the place of prayer and relief, ~~and that they did~~  
~~and that they did~~ ~~is evidenced by the remarkable results.~~

It was not long until the necessity for securing a more permanent and better adapted place of worship was apparent. In 1896 a location was leased on Los Angeles Street between Fifth and Sixth Streets and a tabernacle erected. Although the new home of the Church of the Nazarene would seat about four hundred people yet it soon became too small for the crowds that attended the services and it was enlarged. This place of worship served the congregation for about seven years.

The Church of the Nazarene early recognized the expediency of setting aside women as well as men for the ministry. The first woman to be licensed to preach, who was later ordained, was Mrs. Lucy P. Knott. Mrs. Knott, as well as some other women, have had successful pastorates in the Church of the Nazarene in California.

Early in the life of the Church of the Nazarene there was work among youth. The original youth program of the mother church provided for an organization of young women known as Company E. This company had the unusual name because it was a part of what was known as "The Buttonhole Brigade". Practically the entire membership of the congregation was divided into sections or companies, each of which took for its name a letter in



the alphabet. The plan was to promote Christian service among the members. As time went on all these companies ceased to have any real existence except Company E. This organization was led by Mrs. Lucy P. Knott who with fervor and executive ability worked for the salvation of young women and the spiritual and numerical growth of the organization. Company E grew greatly in numbers in the mother church and other such groups were organized elsewhere. The early work among the young men was known as the Brotherhood of St. Stephen. Later in the history of the denomination young people's societies including both men and women were organized and finally in 1923 the first general convention of the Nazarene Young Peoples' Society was held at Kansas City, Missouri.

In the providence of God the young Church of the Nazarene was not to remain merely one congregation. ~~There was work in other fields for the new movement to do. The denominational sun was about to rise.~~ At the church board meeting of February 1, 1897, Dr. Bresee made the following report:

To the Official Board of the Church of the Nazarene, Los Angeles, Cal., I would report that after a ten days meeting at Berkeley, Cal., I organized a church with 19 members, with Ernest A. Girvin as Pastor and George W. Eglestone, Associate Pastor, both having been duly chosen by the Church and are approved by the Superintendents. That the Church starts under favorable auspices. Though in a difficult field the blessing of God seems to rest upon it. This is the second Church of the Nazarene. Submitted. P. F. Bresee, Sup't.



Rev. E. A. Girvin, who was elected to elders orders on February 1, 1897, ~~had been educated for the law and was~~<sup>was</sup> for many years a reporter for the Supreme Court of California. He ~~had~~<sup>did</sup> ~~a~~ a great service for the denomination in the writing of the biography of Dr. Bresee <sup>partially</sup> based upon stenographic interviews with the great leader. The founding of the Berkeley church proved to be the beginning and center of a constantly increasing and widening work, which has since extended to various cities about San Francisco Bay, as well as other areas in central and northern California.

A further step towards a denominational status for the new movement was taken when the first council was held. The issue of the church periodical called The Nazarene for May, 1898, declared:

At the Church of the Nazarene on Los Angeles Street, in this city April 18th at 7:30<sup>PM</sup> was held a meeting of very special interest. It was the first Council of the Church of the Nazarene. It was composed of ministers, preachers, official members and others especially interested in the work.

In October, 1898, there was held in the first or mother church what was evidently the first delegated <sup>meeting</sup> ~~assembly~~ of the young movement. The main object of this <sup>meeting</sup> ~~assembly~~ was

to prepare a manual for the church, which shall more fully represent it, than do the articles and general rules already published, and which are the constitution of the church.

Some other business was transacted at this <sup>meeting</sup> ~~assembly~~ chief of which was the acceptance of the resignations of the General



Superintendents. It was felt that the article in the church constitution giving the general superintendents a life tenure should be modified. A law was then passed making the term of office one year. Good progress was made on the manual but it was not fully completed at that time.

A home camp-meeting was held in the mother church from October 2 to 12, 1898. This meeting, held in celebration of the third anniversary of the organization of the Church of the Nazarene, was largely attended. The first meeting known as an

"assembly" was in session at the same church on October 16, 1899,

Dr. Bresee, as General Superintendent, having issued the call. It is reported that thirty-three delegates responded to the roll

call of whom eleven were ministerial and twenty-two lay delegates.

Dr. Bresee was reelected to his office and in fact continued by virtue of reelections to hold office until his death in 1915. These annual assemblies representing not only the first or mother church but other churches were held for some years to come. Later, as the movement grew, separate district assemblies were set up, in addition to a general assembly.

At the annual assembly held in October, 1900, an interesting report was presented from the Board of Directors of the Nazarene Publishing House, an institution already functioning and indicative of the healthy growth of the young Church of the Nazarene.



At this assembly Dr. Bresee reported as pastor of the First Church, that since its organization, 933 persons had been received into membership, of whom thirty-one had died, and fifty-six had been dismissed by letter or otherwise, leaving a membership of 846, which included the congregations at Elysian Heights and Mateo Street, Los Angeles, and the charge at South Pasadena. Other congregations reporting were Cucamonga, Redlands, Berkeley and Oakland.

The year 1902 stands out in the history of the Church of the Nazarene in California as epochal for then was begun the erection of the large brick edifice at Sixth and Wall Streets, Los Angeles, for the mother church and also in that year was founded the first Nazarene school. The First Church occupied this building for many years later moving to Twenty-fifth and Magnolia Avenue. In 1949 was begun the erection of a splendid new church home for the mother church at West Third and Juanita Streets in Los Angeles. The first school, to which reference has been made, was established at Twenty-eighth and San Pedro Streets and known as the Pacific Bible College and later as the Deets Pacific Bible College. It became a training school for pastors and Christian workers.

In 1903 the Home and <sup>Foreign</sup> Missionary Society of the Church of the Nazarene was organized in Southern California. Later, of course, as the movement took on larger denominational stature and coal-



esced with a similar denomination, a missionary board centrally located at Kansas City, Missouri, was set up. Subsequent to this the General Board of the Church of the Nazarene was created, among the departments of which was that of Foreign Missions.

The year 1905 marked the tenth anniversary of the founding in Los Angeles of the Church of the Nazarene. The General Superintendent, Dr. P. F. Bresee, in his report to the Tenth Annual Assembly held at First Church, Los Angeles, in October of that year, declared:

A large number of new churches and missions have been organized, largely augmenting the number over last year, and several able ministers have united with us. The Northwest District has been organized, to which Rev. H. D. Brown was appointed District Superintendent, and he has been vigorously pushing the work in that great and inviting field. A Missionary District has also been formed consisting of the Northern part of California, to which Rev. E. A. Girvin was appointed. Recently a district, comprising a large area with Chicago as the center, called the Central District, has been organized and Rev. I. G. Martin appointed District Superintendent.

The statistical report presented to this Tenth Annual Assembly revealed that there were thirty-five churches and classes in the denomination and a membership of between three and four thousand.

As said previously the work of the Church of the Nazarene was begun in the San Francisco Bay area in 1896, when Dr. Bresee organized a church in Berkeley and placed Rev. E. A. Girvin in charge. For a number of years the work was carried on by Rev.



Girvin and a small band of faithful members who worshipped in rented halls and moved about from place to place. In 1903 a lot was purchased and a small church building erected. About this time Rev. W.J. Rogers was called to assist Rev. Girvin and served the church for nearly two years, his successor being Rev. P. G. Linaweaver, who arrived in Berkeley in 1905. At this time a church had been organized in Oakland, and Rev. Girvin was appointed by Dr. Bresee as superintendent of the church work in this area. Later this same year Rev. Linaweaver was appointed to this office, and arrangements were made for an assembly to be held early in 1906.

The first assembly of the San Francisco district (now known as the Northern California district) was held in the Oakland church, March 6 and 7, 1906. There were at this time two organized churches - Oakland and Berkeley, and two other preaching places - San Francisco and Alameda.

The work of the Church of the Nazarene in Southern California was organized on September 4, 1907 as the Southern California district. Thus the church in that area already functioning since 1895 now took its place as a separate district. Rev. C. V. LaFontaine was elected District Superintendent.

The year 1907 <sup>showed</sup> ~~marked~~ a great advance <sup>a great</sup> in the history of the Church of the Nazarene for it was in October of that year that this western movement united with a similar denomination in the East - the Association of Pentecostal Churches of America. The union was consummated in an assembly held in Chicago, the minutes and statistics of which are set forth in the Proceedings



of the First General Assembly of the Pentecostal Church of the Nazarene. The title page of the Proceedings further states: "Being the Twelfth Assembly of the Church of the Nazarene. Twelfth Annual of the Association of Pentecostal Churches."

According to the report of the statistical secretaries as printed in the Proceedings the ~~Western~~ Church of the Nazarene had 52 churches with 3827 members and a property valuation of \$224,284; whereas the Association of Pentecostal Churches had 47 churches with 2371 members and a valuation on church property of \$175,640. This showed for the united church a total of 99 churches with 6198 members, and a property valuation of \$399,921. The secretaries added that the report was somewhat incomplete, owing to the failure of some churches to send the necessary statistics.

The united and enlarged denomination continued to be conservative in <sup>d</sup>octrine and provided for a superintendency yet with a considerable degree of local autonomy for the congregations. Rev. Phineas F. Bresee and Rev. H. F. Reynolds were elected General Superintendents. A General Missionary Board was elected and other business transacted. The following were the districts at that time: Southern California, Northwest, San Francisco, Central Chicago, New York, New England, Washington and Pittsburgh. Later other denominations merged with the church.

A forward  
~~The year~~ step in the educational work of the Church of the Nazarene in the west was taken in 1910. During that year the educational institution located in Los Angeles, known as the Deets Pacific Bible College was moved to north-east Pasadena and became known as the Nazarene University. Dr. P. F. Bresee, one



of the general superintendents of the church, continued as president of the school for a time. The old Hugu~~X~~s mansion and surrounding ranch acreage lying east of Hill Avenue and north and south of east Washington Street were acquired for the college. The section south of Washington Street and a portion north of this thoroughfare were subdivided and sold. The mansion remained the main college building for some years. Today it houses the music department though it shares the campus with the beautiful modern buildings that the expanding institution, now known as Pasadena College, have made necessary.

Meanwhile, a weekly periodical, called the Nazarene Messenger became the official organ of the young denomination. It occupied a vital place in propagating the work of the movement and was conducted under the able editorship of Dr. Bresee. Subsequently the name of this paper was changed to Herald of Holiness. This periodical, now published weekly in Kansas City, Missouri, continues to be the official organ of the Church of the Nazarene.

In 1910 Rev. H. Orton Wiley came to the Nazarene University as dean and later president. He served as head of this institution for three different periods of time, the last being from 1933 to 1949. <sup>Besides Drs. Bresee and Wiley</sup> Others <sup>Doctors E. P. Ellyson</sup> who have headed the school were ~~Dr. George~~ V. Fallis, acting president, <sup>Edward F. Walker,</sup> ~~and as presidents Doctors~~ A. O. Henricks, C. B. Widmeyer and O. J. Nease. In 1949 Dr. Wiley became president emeritus and Dr. W. T. Purkiser was inaugurated as president. Dr. Wiley's long years of able leadership as a college



president, theologian and editor of the Herald of Holiness have marked him as outstanding in the history of the Church of the Nazarene.

In 1915 statistics for the Southern California District showed a membership of 3276 with <sup>31</sup>~~32~~ churches and <sup>one mission with</sup> a property valuation of \$230,225. The San Francisco District reported 424 members and a net property valuation of \$27,105.

The name of the denomination was changed in 1919 by the General Assembly meeting in Kansas City, Missouri. The new name was the one that had been adopted in 1895 by the Los Angeles group, namely Church of the Nazarene.

In 1920 the San Francisco <sup>District</sup>~~Assembly~~ changed its name to the Northern California <sup>District</sup>~~Assembly~~. The statistics of this northern district reported to the 1920 assembly revealed 15 churches and 653 members with a property valuation of \$93,000.

The Southern California District held its fourteenth annual assembly in June, 1920. Statistics of this meeting show that the district had 44 churches and missions with 3347 members and a property valuation of \$345,400.

Statistics of the annual assembly of the Southern California District held in June, 1925, show that there were 47 churches and three missions with 4346 members and a property valuation of \$828,520. Meanwhile the Womens Missionary Society of this district, under the presidency of Mrs. Paul Bresee, daughter-in-law of the founder, Dr. P. F. Bresee, was doing much to advance the missionary cause. ~~Mrs. Bresee, in her report to this assembly.~~



*Not a new paragraph*

~~stated that the membership of the Society was 747 and that the Society had raised over \$7000. during the past year of which \$3,719.91 was given to the Womens Hospital of the Bresee Memorial Hospital of Tamingfu, China.~~ Mrs. Bresee, who served also as district secretary for the Southern California district from 1917 to her death in 1946, had rare gifts of leadership and used them most capably for the furtherance of her church. Statistics of the annual assembly of the Northern California District held in June, 1925, reveal that the district had 27 churches with 1231 members and a valuation of \$210,700. on church properties.

Meanwhile the work of the Sunday schools and leadership training was being capably advanced in the Southern California district by the efforts of Dr. C. B. Widmeyer. He reported to the annual assembly for that district in 1929 that it represented more leadership training certificates than all the rest of the denomination.

The year 1935 marked the fortieth anniversary of the beginning of the Church of the Nazarene in Southern California. It is interesting as an indication of the success of this movement to note the statistics for that year. The Southern district reported <sup>72</sup>~~74~~ churches <sup>and two</sup>~~including one~~ missions, with 6245 members and a Sunday school enrollment of 12,337. There were, according to the statistics, 2862 members of the Nazarene Young Peoples'



Society and 1508 members of the Womans Missionary Society.

Value of church property was placed at \$680,045 while a grand total raised for all purposes was stated as \$175,032. The thirtieth annual assembly of the Northern California District held in June, 1935, reported 49 churches with 3058 members and a Sunday school enrollment of 6117. There were, as set forth in the minutes, 1297 members of the Nazarene Young Peoples' Society and 829 members of the Womans' Missionary Society.

Value of church property was placed at \$282,658., while a grand total raised for all purposes was \$83,938.

The Church of the Nazarene has been and is strongly in favor of camp-meetings. These have been the means of uncounted spiritual blessings and moreover have been centers whither Nazarenes and other Christians have gathered from far and near. The Southern California District, after the removal of the school to Pasadena, held annual camp-meetings under a large tent <sup>adjacent to the</sup> ~~on the~~ college campus. Leading holiness evangelists have preached at these gatherings. Likewise the Northern California District furthered the cause of camp-meetings. In the fall of 1937, that district acquired a fine site for a camp-meeting comprising fourteen acres ~~in the Santa Cruz Mountains~~ near the city of Santa Cruz. Later more acreage was added and eventually this camp-ground became a notable center for district activities.



November 15, 1940 was an historic date for the Church of the Nazarene in Southern California for it was then that the ground was broken, with fitting ceremonies, for the District Memorial Auditorium. This vast auditorium, built of re-enforced concrete and seating approximately 4000 people, was dedicated August 27, 1944. It is used for the annual camp-meeting, for commencement exercises of Pasadena College and other services. There are also in this edifice, located at Howard and Sierra Bonita Streets in Pasadena, the offices of the district superintendent and college classrooms.

Statistics of the thirty-ninth annual assembly of the Southern California district, held May 29 to June 1, 1945, record that there were then 86 churches and 3 missions with 9344 members. The total Sunday school enrollment was 16,110. Valuation of church property was set at \$1,022,525. and a grand total paid for all purposes of \$822,962. The Journal of the annual assembly of the Northern California district held in May, 1945, show that there were 77 churches and 6 missions with 6053 members. The total Sunday school enrollment was 11,190. Valuation of church property was \$759,587. and a grand total paid for all purposes of \$544,306.

Southern California has had a long line of able and consecrated district superintendents whose work has been built into the structure of a great district. These men have been supported



in this notable achievement by a loyal body of pastors and laymen. The present Superintendent of this district, Dr. A. E. Sanner, was elected in 1933 and has served in this capacity longer than any of his predecessors. A man of faith, vision and energy, he has led in a remarkable forward advance for the district. Among his successes has been his leadership in the heavy task of erecting and seating the district auditorium ~~and office building~~--a credit to any denomination.

The Northern California District has also enjoyed the leadership of capable superintendents. Rev. Roy E. Smee, who served many years in this office, led in the acquiring of the beautiful district headquarters and camp-meeting property at Beulah Park near Santa Cruz. In 1948, after approximately seventeen years of service as district leader, he was appointed General Home Mission Secretary of the denomination. Since then Rev. George Coulter has been the District superintendent. At the forty-fourth annual assembly of the Northern California District Superintendent Coulter in his report declared that he had organized six new churches in eight months. Statistics for the Northern California District as reported at the 1949 assembly reveal that the number of churches was 97 in addition to thirteen missions. Number of church members was 7715 with a total Sunday school enrollment including officers, teachers and home department of 16,951. The vacation Bible school enrollment



reveals 3323, the Nazarene Young Peoples' Society enrollment, active and associate, 2691. Womens' Foreign Missionary Society, active and associate enrollment, 2672. Value of church property was set at \$2,411,386. and the value of parsonage property, \$585,050. The grand total paid for all purposes was \$970,461.

The Southern California District, as reported in its forty-third Annual Assembly Journal (May 31 to June 3, 1949) had <sup>102</sup>~~101~~ churches and <sup>three</sup>~~one~~ missions with a total of 11,218 members. The total Sunday school enrollment was 21,797, while the Vacation Bible schools had 3323 enrolled. The Nazarene Young Peoples' Society and the Womens' Foreign Missionary Society reported enrollments, including active and associate, of 3569 and 4027 respectively. The value of church property was set at \$2,553,693. and value of parsonage property at \$573,001. The grand total paid for all purposes for the assembly year was \$1,324,126. Some consideration has been given to the expediency of dividing the Southern California District into two districts. This may be done in a year or so.

The Church of the Nazarene continues after fifty-four years in California to be both evangelical and evangelistic. The two California districts are a part of a larger denominational union with churches not only in the United States but also in Canada and the British Isles, besides missions in various parts of the world. This church holds steadfastly to the fundamental tenets



of historical orthodox Christianity. The emphasis on holiness of heart and life continues to occupy a prominent place in its preaching. The missionary outlook is comprehensive. The vision is broad and where there is the vision churches do not perish.



# Chapter X

## ~~A HISTORY OF THE CHURCHES OF CHRIST IN CALIFORNIA~~

W. B. West, Jr.

### Introduction

Ever since Jesus of Nazareth lived men have attempted to be like Him. From the first century of the Christian era efforts have been made to follow the teachings and practices revealed in the New Testament. It is believed that there was an apostasy from these during the centuries immediately following the first. There have been endeavors through eighteen hundred years either to reform existing churches upon the basis of the Bible or to restore New Testament Christianity.

The idea of the restoration of New Testament Christianity expressed itself vigorously and successfully in the early part of the nineteenth century under the leadership of John Glass, Robert Sandeman, James Haldane, and J. R. Jones in Great Britain, with James O'Kelley, Abner Jones, Barton W. Stone, Walter Scott, John Smith, Thomas Campbell and Alexander Campbell leading in America. Alexander Campbell, as the moving spirit, and Walter Scott, as evangelist, were foremost. In all matters of religion the leaders of the Restoration Movement, as it came to be known, said: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent"; "Nothing ought to be received into the faith and worship of the church, or to be made a term of communion among Christians, that is not as old as the New Testament"; "A thus saith the Lord either in express terms or by approved precedent for every article of faith, and item of religious practice". The Restoration Movement grew rapidly, especially in America with entire churches accepting the Restoration plea. Many thousands of converts were baptized. In one decade additions averaged twenty thousand per year. By



1850 there were more than two hundred thousand adherents to the movement to restore New Testament Christianity.

From 1850 to 1890 was a period of controversy which led to an open division over the introduction of instrumental music in Christian worship and organized missionary societies to do the work of the church. The issues were expediency and Scriptural authority. Those advocating the instrument and the societies were officially recognized at Washington, D. C., by the Religious Census Bureau in 1906 as "Disciples of Christ" and those opposing these innovations as "Churches of Christ".

The churches of Christ teach that the first church of Christ was founded in Jerusalem in 30 A. D. and that they are identical in all abiding and essential characteristics with the church of the New Testament. They maintain that there was an apostasy from the church of the New Testament and that it was restored in the early nineteenth century as a result of the Restoration Movement in Great Britain and America. They believe that all the reformers as Luther, Calvin, Zwingli, Wesley, and others contributed to it.

It is impossible to obtain complete membership statistics on the churches of Christ for they are congregational in organization and have no central headquarters. Based upon figures given by Nelson Slater in his booklet, Churches of Christ in the United States, 1948, page 4, there are approximately 890,000 members and 10,000 congregations with the largest membership in Texas and Tennessee. Of this number there are approximately 25,000 members and 325 churches in California.



### Beginnings and Divisions of the Churches in California

In 1849 gold was discovered in California. From states where the Restoration Movement had gained a stronghold by 1849 came immigrants in search for gold, the most of whom brought their religion with them. Among these settlers were leaders and evangelists of the Restoration Movement. Out of this immigration the early churches were organized.

Among the pioneers of 1849 was Thomas Thompson who had been a preacher in Missouri. He and his family arrived at Gold Run, Placer County. Of their arrival and his first sermon, E. B. Ware, whose A History of the Disciples of Christ in California, 1849-1893, is practically the only source of information for this early period, writes on pages 27 and 28:

They were all tired and weary; the country was full of miners seeking for gold, but in a few days we see a lot of those who were seeking for the gold that perishes gathered in front of the old man's tent. They are not laughing and joking as usual, but seem intently concerned. Presently the old man kneels in prayer; deathly silence passes over the audience; he arises, opens his worn and rusty looking Bible and begins to read. The lips of strong and resolute men begin to quiver; eyes that had not shed a tear since they had said good bye to mother, to wife and loved ones 'back in the States,' began to grow moist. . . The old man began to preach, while his hearers stood silently with hats off and heads bowed.

This incident was typical of the earliest attempts to establish the Restoration Movement in California. The preachers spoke to groups of miners, farmers, and others. In a miner's hole Thomas Thompson immersed the first persons of the Restoration Movement persuasion and organized the first such church in Stockton in 1850.

Other preachers joined Thompson in establishing churches during those early years. During the first ten years of history, (1849-1859) twenty-seven churches were organized with a total membership of 1,723. The second



decade (1860-1870) was ushered in with a hopeful outlook by the coming of able preachers to California, among whom was Robert Graham, of national reputation. By 1870 there were 2500 members in the state. The third decade (1870-1880) began very promisingly. Much of the pioneering of the early days was over. Foundations had been laid and lessons had been learned from experiences which would prove very valuable in the future. The year 1870 marked a new tide of immigration, bringing many members of the Restoration Movement.

Among those who came were B. F. Standefer, B. F. Coulter, and Dr. Carrol Kendrick, a physician, all of whom were very important in the beginnings and growth of the churches. B. F. Standefer was the first to preach in Southern California, establishing a congregation in San Bernardino in 1869 and in the same year, in Downey, the second church in Southern California. In 1877 B. F. Coulter, the merchant-preacher, arrived in Southern California. He soon established a merchandising business which grew rapidly and is now the Coulter Dry Goods Company in Los Angeles. Mr. Coulter became wealthy and used his money freely in supporting preachers and establishing churches. He himself visited many places in Southern California and gathered together scattered church members and organized them into little churches. Dr. Kendrick came to California in 1874 and to Southern California in 1879. He established a number of congregations.

The fourth and fifth decades (1880-1900) were characterized by many leaders coming into the states, by establishing numerous churches, and by bringing to a climax disintegrating forces. In 1882 a church building for the first church in Los Angeles, which had been established in 1874, was erected on a lot given by B. F. Coulter, where the eastern one-half of the



present Hall of Justice stands. In 1894 the church property was sold and most of the congregation moved to a new location at Eleventh and Hope Streets. In 1895 the Broadway Christian Church, as it was known, was built by Mr. Coulter at a cost of \$100,000.00 on a valuable lot on Broadway, facing the County Court House. The church later moved to Pico and Arlington and is now known as the Arlington Christian Church. In 1881 Dr. Kendrick organized a congregation in Santa Ana. In 1882 a church was established in Orange, and in the early eighties in El Monte; in Riverside and in Pomona in 1885; in San Diego in 1886; in Burbank during the late eighties or early nineties; in Long Beach in 1894, and in Santa Monica during the nineties. Only a few of the many churches established and leaders working in California up to 1900 have been named. Those named present briefly the growth of the Restoration Movement in California from 1849-1900.

#### Disintegrative Forces

When the Restoration Movement began in California there were no organized missionary societies nor instrumental music in the worship. Years passed before either of these was introduced. And when they were introduced it was done in the face of strong opposition. The controversy led to an open division. Those who used instrumental music in their worship and organized missionary societies in their missionary work became known officially as "Disciples of Christ" and those who did not use them as "Churches of Christ".

#### Growth of the Churches of Christ in California

By 1900 the divisions in the Restoration Movement in California had left fewer than twenty "churches of Christ." According to the United States Census Bureau there were twenty-three churches with a membership of 761 in



1906. In 1949 there were 325 churches with an approximate membership of 25,000, making a gain of 302 churches since 1906 and approximately 24,000 members. What factors have contributed to the growth of the churches from 1906 to 1950? There have been many, but the most important ones have been immigration, leadership, consecration to a common cause, and the work of the local churches. Of all the factors contributing to the growth of the churches none has been more important than the leadership, consisting of elders, deacons, preachers, and other men of influence.

#### Some Pioneer Leaders

In view of the fact that so many men have contributed to the growth of the churches of Christ in California from 1900 to 1950, only the outstanding pioneer leaders of the first two decades can be given even a thumb-nail sketch of achievement. Michael Sanders of Los Angeles, a man of wealth, was responsible for more preaching and the establishment of more churches in California in the early part of the twentieth century than any other man. In 1902 he sent for G. W. Riggs, a young preacher in Tennessee. Until the death of Mr. Sanders in 1915, he supported Mr. Riggs in preaching and in establishing churches. In an interview, Mr. Riggs stated: "There was not a church of those years in Southern and Central California that was not more or less indebted to him. Some of them owed their very existence to him." G. W. Riggs has been instrumental in establishing more churches in the state than any other man. For thirty years he went into communities where there was no church of Christ and planted a church, and laid the foundations for others. In addition to this work, Mr. Riggs served the Sichel Church in Los Angeles as resident minister for seventeen years. At present he is very old and inactive.



Samuel E. Witty served the Ontario Church in two successful ministries, building it from a small to a large congregation. From 1922 to 1926 he did outstanding work as minister of the Central Church in Los Angeles. In 1929 he led in the organization of the Huntington Park Church and served as its minister for a number of years. For some years he preached for the Hollywood Church. In 1929, he established the Church of Christ Children's Home in Ontario, and served it as Superintendent until 1950, when he resigned.

E. N. Glenn came from Tennessee to California in 1904. He served as resident minister for a number of small churches, had some part in religious journalism, and taught in two of the Christian Schools in the state. He served as minister of the Casitas Springs Church from 1923 until his death in 1949. For several years G. W. Winter did pioneer work in and around Sonoma County as the only preacher of the churches of Christ in that part of California. In 1898 L. D. Perkins came from Tennessee to Riverside, California, but did not become active in the growth of the churches until he moved to the San Joaquin Valley in 1916. His chief contribution was encouraging and preaching for weak congregations, many of which owe their growth to him.

In 1919 A. M. Morris, an outstanding writer and teacher came to Long Beach. He conducted many "Bible Readings" in the state, and edited The People's Bible Advocate. He also was the author of two books, Evolution and Progression and Prophecies Unveiled. George Pepperdine, founder and president of the Western Auto Supply Company until he sold it in 1939, came from Denver to Los Angeles in 1916. Mr. Pepperdine, with his money, his counsel, his good manner of life, and his influence, has been an important factor in the growth of the churches for many years. In 1937 he founded and endowed George Pepperdine College in Los Angeles.



In 1919 George Dickson came from Texas to California. He did pioneer work for twenty years in Dinuba and adjacent territory, establishing and building up churches. For six years he did similar work in San Francisco and is now located as minister with the church in Huntington Park. About the same time W. H. Trice came from Tennessee to San Francisco where he has done pioneer work for almost thirty years, supporting himself by secular work. Among the pioneers of that early day was William Green, a member of the University of California at Berkeley, who as a leader, elder, and teacher has continued to work in the Berkeley area.

#### Establishment and Progress of the Churches

In this division of the chapter churches on which the writer has information will be listed, according to the decade in which they were established, with their location, the date of their establishment, <sup>and</sup> their present membership, and minister. This list will indicate growth by decades. The history of the churches of Christ since 1896 has been obtained by questionnaires to and personal interviews with pioneers and contemporary leaders. ~~The information on a few of the churches is only relatively accurate.~~

#### 1896-1906

| Name          | Location                        | Established | Year<br>Established | Present<br>Membership |
|---------------|---------------------------------|-------------|---------------------|-----------------------|
| Forestville   |                                 |             | 1873                | 38 30                 |
| Fresno        | Palm and Dennett                |             | 1904                | 325                   |
| Long Beach    | Ninth and Lime                  |             | 1902                | 350                   |
|               | Central, Fifth and Atlantic     |             | 1902                | 400                   |
| Los Angeles   | Sichel and Altura               |             | 1903                | 75                    |
| Madera        | Central Avenue, B Street        |             | 1890                | 155                   |
| Pomona        | Sixth and Towne                 |             | 1895                | 275                   |
| Riverside     | Ninth and Lime                  |             | 1904                | 200                   |
| San Francisco | Ingleside, Jules and DeMontford |             | 1895                | 250                   |
| Santa Ana     | Broadway and Walnut Streets     |             | 1903                | 200                   |
| Santa Cruz    | 517 Center Street               |             | 1903                | 70                    |
| Santa Rosa    | First and E Streets             |             | 1909                | 150                   |



1896-1906 were once more pioneer years for the churches of Christ, whose beginnings were small and early growth slow. Of the foregoing churches, the Sichel congregation deserves special mention, because it has been the mother of many Southern California congregations.

#### 1906-1916

In this decade the pioneer years continued, with meager resources with which to do church work and to establish new churches.

| Name        | Location              | Year<br>Established | Present<br>Membership |
|-------------|-----------------------|---------------------|-----------------------|
| Dinuba      | 216 College Avenue    | 1910                | 150                   |
| Exeter      | Filbert and I Streets | 1910                | 125                   |
| Graton      | Brust St. and Oak Rd. | 1915                | 100                   |
| Holtville   | Sixth and Olive       | 1915                | 32                    |
| Lathrop     | School Building       | 1911                | 30                    |
| Lindsey     | Elmwood and Frazier   |                     | 200                   |
| Ontario     | Laurel and E Streets  | 1912                | 200                   |
| San Diego   | El Cajon and Hamilton | 1910                | 250                   |
| Tranquility |                       | 1908                | 75                    |
| Turlock     | D Street              | 1911                | 125                   |

The 1916 United States Census Bureau gives thirty-five churches of Christ in California with 1,149 communicants.

#### 1916-1926

The 1926 United States Census Bureau indicated that there were thirty-three more churches of Christ and 3,289 more members in California in 1926 than in 1916. Twenty-four of the thirty-three churches are listed below.

| Name       | Location              | Year<br>Established | Present<br>Membership |
|------------|-----------------------|---------------------|-----------------------|
| Alhambra   | 1609 W. Alhambra Road | 1921                | 150                   |
| Berkeley   | Prince and Fullerton  | 1918                | 120                   |
| Chico      | E. 10th and Laburnum  | 1923                | 55                    |
| Chowchilla | Seventh and Trinity   | 1919                | 175                   |



|                |                                    |      |     |
|----------------|------------------------------------|------|-----|
| Coalinga       | Lincoln and Van Ness               | 1925 | 100 |
| Corning        | Yola and West Streets              | 1915 | 50  |
| Costa Mesa     | Church and Walnut                  | 1923 | 90  |
| Denair         |                                    | 1921 |     |
| Fillmore       | First and Mountain View            | 1921 | 60  |
| Fullerton      | Harvard and Amerige                | 1925 | 50  |
| Los Angeles    | Central, 12th and Hoover           | 1922 | 500 |
|                | Southwest, 64th and Normandie      | 1922 | 500 |
|                | West Side, 2531 W. Jefferson Blvd. | 1923 | 47  |
|                | 95th and Compton                   | 1922 | 180 |
| Modesto        | 215 La Loma                        | 1922 | 325 |
| Porterville    | Fourth and Morton                  | 1926 | 500 |
| Sacramento     | Oak Park                           | 1924 | 297 |
| San Bernardino | 1354 Mountain View                 | 1923 | 325 |
| San Pedro      | Eighth and Meylor                  | 1923 | 85  |
| Santa Ana      | Southside, Fairview and Birch Sts. | 1923 | 175 |
| Santa Paula    | Ojai and Orchard                   | 1922 | 125 |
| Taft           | 106 Van Buren Street               | 1922 | 100 |
| Tulare         | 322 South G Street                 | 1916 | 175 |
| Yucaipa        | American Legion Hall               | 1922 | 70  |

## 1926-1936

Below are listed twenty-eight churches in the decade of 1926-1936, for which a brief history was secured.

| Name                 | Location                | Year<br>Established | Present<br>Membership |
|----------------------|-------------------------|---------------------|-----------------------|
| Anaheim              | 408 E. Sycamore         | 1935                | 90                    |
| Arcadia              | 1st and Christina       | 1933                | 115                   |
| Arvin                |                         | 1936                | 40                    |
| Bakersfield          | Central, 630 California | 1928                | 200                   |
| Banning              | North 4th and George    | 1934                | 50                    |
| Casitas Springs      | Near Ojai Road          | 1928                | 40                    |
| Fresno               | Trinity and Eldorado    | 1935                | 55                    |
| Glendale             | Highway Church          | 1936                | 80                    |
| Glendale             | 225 S. Chevy Chase      | 1932                | 300                   |
| Hawthorne            | 437 West El Segundo     | 1936                | 170                   |
| Healdsburg           | 616 College Street      | 1934                | 16                    |
| Hemet                | Inez and Acacia         | 1935                | 25                    |
| Huntington Park      | 3034 East Gage          | 1929                | 285                   |
| Long Beach           | North, 1128 Artesia     | 1932                | 173                   |
| Los Angeles          | York Blvd., 4909 York   | 1936                | 180                   |
| Martinez             | Palm and Almond         | 1935                | 55                    |
| Marysville-Yuba City |                         | 1935                | 50                    |
| Norwalk              | 14403 Elaine Avenue     | 1927                | 150                   |
| Richmond             | 36 and McDonald         | 1934                | 675                   |



|               |                       |      |     |
|---------------|-----------------------|------|-----|
| Salinas       | 221 California Street | 1935 | 270 |
| San Diego     | Central, 18th and G   | 1936 | 100 |
| San Francisco | 8th and Cabrillo      | 1934 | 125 |
| Santa Barbara | 326 West Sola         | 1935 | 48  |
| Stockton      | Cannel and Stanislaus | 1934 | 200 |
| Van Nuys      | Calvert and Tyrone    | 1935 | 160 |
| Venice        | 1316 Venice           | 1932 | 140 |
| Vista         | 1 Circle Drive        | 1927 | 28  |
| Wasco         | 7th and Cypress       | 1932 | 80  |

There seems to be a general spread throughout the state of churches planted in this decade. None of them have grown to be large but a number of them have become influential.

#### 1936-1946

It has been learned by questionnaires and interviews that one hundred and twenty new churches were established in the decade from 1936 through 1946. Below is a chart of those reporting.

| Name          | Location                                | Year<br>Established | Present<br>Membership |
|---------------|-----------------------------------------|---------------------|-----------------------|
| Alameda       | 2167 Santa Clara Avenue                 | 1943                | 90                    |
| Albany        | 1231 Solano Avenue                      | 1939                | 30                    |
| Antioch       | 16th and A Streets                      | 1940                | 100                   |
| Arlington     | Magnolia Avenue                         | 1946                | 40                    |
| Armona        |                                         | 1932                | 75                    |
| Arroyo Grande |                                         | 1946                | 25                    |
| Artesia       | Woman's Club Bldg., 16th and<br>Pioneer | 1946                | 25                    |
| Avenal        | 709 Skyline Boulevard                   | 1944                | 40                    |
| Bangor        |                                         | 1944                |                       |
| Barstow       | Community Building                      | 1946                | 35                    |
| Bellflower    | Clark and Park Streets                  | 1944                | 290                   |
| Bell Gardens  | 5643 Love Oak                           | 1941                | 160                   |
| Benecia       |                                         | 1943                | 50                    |
| Blythe        | N. 2nd Avenue and Barnard               | 1941                | 25                    |
| Brawley       | 2nd and B Streets                       | 1942                | 75                    |
| Brea          | Woman's Club Building                   | 1943                | 30                    |
| Brentwood     | Walnut Blvd. and Balfour Road           | 1939                | 65                    |
| Buena Park    | Commonwealth and Darlington             | 1943                | 140                   |
| Burbank       | 3020 Burbank Blvd.                      | 1940                | 152                   |
| Buttonwillow  | 3rd and Main                            | 1943                | 33                    |
| Campbell      | 81 E. Latimer                           | 1943                | 85                    |
| Caruthers     | 9th and E Streets                       | 1944                | 75                    |



|                  |                                          |      |     |
|------------------|------------------------------------------|------|-----|
| Chula Vista      | 5th and Elder Drive                      | 1943 | 75  |
| Clovis           | 3rd and Baron                            | 1938 | 80  |
| Colusa           | 818 Bridge Street                        | 1944 | 40  |
| Compton          | 1823 N. Santa Fe                         | 1942 | 225 |
| Corcoran         | Woman's Club Bldg.                       | 1934 | 90  |
| Corona           | 1011 South Main                          | 1939 | 82  |
| Culver City      | Woman's Club Bldg., 3835 Watseka         | 1943 | 83  |
| Davis            |                                          | 1946 | 40  |
| Delhi            | Highway 99                               | 1943 | 85  |
| Dixon            |                                          | 1944 |     |
| Dos Palos "Y"    | Highway 152                              | 1943 | 35  |
| Downey           | Y. M. C. A.                              | 1943 | 28  |
| El Monte         | 336 South Hoyt                           | 1938 | 150 |
| Escondido        | Woman's Club Bldg.                       | 1944 | 50  |
| Eureka           | 1300 California Street                   | 1946 | 100 |
| Fowler           | 2nd and Merced                           | 1945 | 45  |
| Fresno           | Arlington Heights.                       | 1938 | 200 |
| Glenn            | Glenn School Bldg.                       | 1945 | 50  |
| Groveland        | Highway 120                              | 1945 | 21  |
| Grover City      |                                          | 1946 | 50  |
| Hanford          | 616 Malone                               | 1940 | 175 |
| Hermosa Beach    | Woman's Club Bldg., 77 17th St.          | 1943 | 70  |
| Hollywood        | 600 N. Rossmore                          | 1938 | 100 |
| Hughson          | I. O. O. F. Bldg.                        | 1944 |     |
| Huntington Beach | 418 10th Street                          | 1944 | 45  |
| Indio            | 45 745 Deglet Noor                       | 1943 | 30  |
| Inglewood        | Eucalyptus and Nectarine                 | 1940 | 125 |
| Ivanhoe          |                                          | 1941 | 60  |
| Kerman           | 8th and D Streets                        | 1940 | 75  |
| Kernsville       |                                          | 1943 | 25  |
| La Habra         | 112 N. Lemon Street                      | 1942 | 70  |
| La Mesa          | 8510 La Mesa                             | 1940 | 125 |
| Live Oak         | Route #2                                 | 1944 |     |
| Lodi             |                                          | 1943 | 45  |
| Long Beach       | East Long Beach, 10th and Termino        | 1940 | 150 |
|                  | West Long Beach, 1401 W. Spring          | 1945 | 90  |
| Los Angeles      | East L. A., E. Olympic, and So. McDonald | 1938 | 137 |
|                  | South Park, 4361 McKinley                | 1938 | 550 |
|                  | Vermont Avenue, 7911 S. Vermont          | 1938 | 302 |
|                  | West L. A., 1731 Corinth                 | 1939 | 50  |
|                  | 110th and Wilmington                     | 1943 | 50  |
|                  | 601 Enchandia                            | 1938 | 35  |
| Maywood          | 5950 Heliotrope                          | 1939 | 52  |
| McFarland        | 4th and Harlow                           | 1943 | 100 |
| Merced           | Woman's Club Building                    | 1942 | 75  |
| Napa             | 2501 Pine Street                         | 1943 | 75  |
| National City    | 617 E. 8th Street                        | 1941 | 130 |
| Needles          | Recreation Hall                          | 1939 |     |
| North Sacramento | 1415 Nagoles Street.                     | 1942 | 75  |



|                 |                                   |      |     |
|-----------------|-----------------------------------|------|-----|
| Oakdale         | 228 N. Third                      | 1940 | 60  |
| Oakland         | Central, 531 25th                 | 1944 | 70  |
|                 | East, 3855 Whittle Avenue         | 1938 | 200 |
| Ojai            | El Roblar and Pueblo              | 1937 | 20  |
| Oroville        | 625 Bind Street                   | 1939 | 30  |
| Oxnard          | I. O. O. F. Hall                  | 1943 | 66  |
| Pacific Beach   | 1721 Hornblend Avenue             | 1943 | 60  |
| Pacific Grove   | Central and Dewey                 | 1943 | 90  |
| Pasadena        | 1468 Lincoln                      | 1942 | 12  |
|                 | 404 E. Washington                 | 1939 | 275 |
| Paso Robles     | 20th and Park Streets             | 1940 | 125 |
| Patterson       | 5th and Los Palms                 | 1938 | 40  |
| Ridgecrest      | County Building                   | 1942 | 42  |
| Pixley          |                                   | 1939 | 50  |
| Redding         | 1120 Grange Avenue                | 1944 | 100 |
| Redlands        | Church and High Streets           | 1941 | 100 |
| Redwood City    | 901 Madison                       | 1938 | 85  |
| Roseville       | Douglas and Kenner                | 1943 | 75  |
| Sacramento      | Dos Rios                          | 1944 |     |
| San Diego       | Hillcrest, First and Thorn        | 1942 | 85  |
| San Fernando    | 6th and Alexandria                | 1941 | 83  |
| San Francisco   | Downtown, 1349 Mission Street     | 1945 | 69  |
|                 | Seventeenth Street, 3459 17th St. | 1943 | 225 |
| San Jose        | 81 North 8th Street               | 1938 | 214 |
| San Leandro     | McArthur Blvd. and Lewis Street   | 1941 | 200 |
| San Luis Obispo | 100 S. Rosa Street                | 1942 | 50  |
| San Rafael      | 18 W. Crescent Drive              | 1942 | 65  |
| Santa Monica    | 417 California Avenue             | 1942 | 80  |
| Sebastopol      | Seventh Day Adventist's Building  | 1946 | 60  |
| Selma           | 2nd and Young Streets             | 1936 | 100 |
| Sonora          |                                   | 1946 | 30  |
| South Gate      | 9707 California Avenue            | 1940 | 145 |
| Strathmore      | $\frac{1}{2}$ block east of Main  | 1942 | 25  |
| Susanville      |                                   | 1946 | 30  |
| Tehachapi       | Green and F Streets               | 1946 | 25  |
| Torrance        | 1217 Cravens Avenue               | 1941 | 90  |
| Tracy           | 117 W. 10th Street                | 1938 | 75  |
| Upland          | 201 North First                   | 1940 | 120 |
| Vacaville       | Youth Center, Merchant Street     | 1943 | 50  |
| Vallejo         | 739 Virginia                      | 1942 | 140 |
| Ventura         | 633 E. Santa Clara                | 1937 | 100 |
| Vina            |                                   | 1944 |     |
| Visalia         | 1219 Noble Avenue                 | 1938 | 200 |
| Walnut Creek    | Woman's Club Bldg.                | 1944 | 80  |
| Watsonville     | 801 Main Street                   | 1938 | 65  |
| Whittier        | 341 South Milton                  | 1938 | 150 |
| Wilmington      | Woman's Club Bldg.                | 1944 | 100 |
| Woodlake        | 138 South Palm Street             | 1944 | 50  |
| Woodsville      |                                   | 1943 | 50  |



## 1947-1949

During the last three years, thirty-four churches, so far as is known, were established. The writer found it difficult to secure membership figures on a number of these churches and a few others.

| Name          | Location              | Year<br>Established | Present<br>Membership |
|---------------|-----------------------|---------------------|-----------------------|
| Beaumont      | Highway 60            | 1947                | 34                    |
| Bristol       |                       | 1947                |                       |
| Boonville     |                       | 1947                |                       |
| Crescent City | Fifth and G Streets   | 1949                | 5                     |
| Fairfield     |                       | 1948                |                       |
| Fallsvale     |                       | 1947                |                       |
| Fontana       | Marrell and Locust    | 1949                | 40                    |
| Fresno        | Lewis and Bond        | 1949                | 56                    |
| Gilroy        | 88 Egleberry Street   | 1948                |                       |
| Grass Valley  | Woman's Club Bldg.    | 1947                |                       |
| Gridley       |                       | 1947                |                       |
| Jacumba       |                       | 1947                |                       |
| Laton         | Riverdale Highway     | 1947                |                       |
| Livingston    | 2nd and D Streets     | 1947                |                       |
| Midway City   | Woman's Club Building | 1948                | 75                    |
| Mira Loma     |                       | 1949                | 20                    |
| Oceanside     | County Auditorium     | 1947                | 50                    |
| Oildale       | Warren and Western    | 1948                | 125                   |
| Ontario       | San Antonio Avenue    | 1947                | 35                    |
| Paradise      | Neal Road             | 1947                | 30                    |
| Port Hueneme  | Woman's Club Bldg.    | 1948                | 32                    |
| Rio Vista     | American Legion Hall  | 1947                | 30                    |
| Rosemead      | 624 Sereno            | 1947                | 109                   |
| San Diego     | Downtown, 4th and A   | 1947                | 142                   |
|               | Linda Vista           | 1948                | 225                   |
| Sanger        | 7th and P Streets     | 1947                | 50                    |
| San Jacinto   | I. O. O. F. Hall      | 1949                | 35                    |
| San Pablo     | Rumwill Road and 20th | 1947                | 95                    |
| Sunnymead     | 12660 Indio Street    | 1948                | 30                    |
| Sunnyvale     |                       | 1949                | 50                    |
| Trona         | Borosolovy Hall       | 1949                | 20                    |
| Ukiah         | Grange Hall           | 1948                | 16                    |
| Week          | Union Hall            | 1949                | 20                    |
| Westchester   | Woman's Club Building | 1949                | 35                    |

Summary

In the foregoing charts 200 churches are listed as established from 1896 to 1950, with the exception of Forestville, which was begun in 1873. In



three lists of California churches which the writer has seen there are 66 other churches concerning which he has obtained no history, which would make an approximate number of 266 churches of Christ in California. In an earlier part of the chapter Nelson Slater was quoted as giving 325. According to the Religious Census, there were 23 churches in 1906, which would make 302 churches established in 44 years, if the number reported by Mr. Slater is accurate. There were 761 members in 1906 and in 1950 about 25,000. The preceding charts show twelve churches established from 1896 to 1906, 10 from 1906 to 1916, 24 from 1916 to 1926, 38 from 1926 to 1936, 120 from 1936 to 1946, and 34 from 1947 to 1949. These figures are very conservative. In the 1936-46 decade by far the largest number of congregations of any decade were established, which is accounted for by the strength and missionary vision of established churches and by immigration from those parts of the East where the churches of Christ are strong. This immigration was due in large part to World War II.

#### Program of the California Churches

Because of lack of space the program of each congregation could not be presented in the history of the churches just given. The congregational programs are of the same general pattern, with the larger churches having larger programs. Most of the churches have elders who direct and oversee the congregation in its program and work, and deacons who serve under them. Those who do not have elders have leaders. Practically all of the churches have a local minister.

The Sunday morning services consist of a church school with classes for all ages followed by a church service of congregational, ~~leader~~ singing ~~leader~~; corporate prayer expressed by a leader; preaching; the Lord's Supper as the central act of worship; and a financial contribution.



Sunday evenings the young people usually have a meeting and other age groups have Bible classes before church. The church service which follows consists of singing, praying and preaching, usually with more evangelistic emphasis than at the morning service. There is a midweek service normally on Wednesday evenings and often Bible classes other days during the week.

Many of the California churches have had and do have local radio programs. Some of these programs are cooperative, in that a number of congregations contribute to the support of the program, which is under the supervision of the eldership of the sponsoring congregation. The largest radio program in the state was the cooperative "Back to the Bible" broadcast sponsored by the Glendale Church. The oldest, now under the direction of the Vermont Avenue Church in Los Angeles, is the cooperative "Take Time to be Holy" broadcast over KFVD. In 1940 there was a daily broadcast from the minister's study of the Central Church in Los Angeles, which church continues a weekly radio program over KLAC.

Benevolent work, home and foreign missions, evangelistic meetings, and a personal work program constitute a definite part of the program of most of the churches. Some of the larger congregations spend thousands of dollars annually on these expressions of New Testament Christianity. Some of them, alone or with the cooperation of other congregations, support full-time preachers in new fields in California or in foreign countries. A large number of the churches conduct Vacation Bible Schools. In 1935-36 a metropolitan Los Angeles cooperative training school under the direction of the Central Church was conducted with great success. Encampments under the sponsorship of some congregation are held each summer in which there is preaching, teaching, and fellowship, with a number of congregations and hundreds of Christians participating. The Church of Christ Children's



Home in Ontario operates under the supervision of the elders of the Pomona Church, who, with other men, are directors. Since 1930 the home has been incorporated by the State. The home receives its support from many of the California churches and from individual members of churches.

#### George Pepperdine College

Although a private institution and not organically connected with the churches of Christ, George Pepperdine College has influenced their cause in California to such an extent that some facts concerning it should be given here. Mr. George Pepperdine, from an investment of \$5.00 as a poor boy, made a fortune. He came to believe that he could use his wealth best by establishing a private senior liberal arts college where young people could receive the proper education. In 1937 a Board of Trustees was selected and thirty-four acres of land were purchased between Vermont and Normandie Avenues and Seventy-eighth and Seventy-ninth Streets in Los Angeles for the campus of George Pepperdine College. On this property fourteen major college buildings have been erected. Ninety-eight G. I. housing apartments have been built on the Normandie side of the campus. In 1949, the total financial assets of the college were \$2,787,703.29. Since 1937, the first year of the operation, the college has been fully accredited by the Northwest Association of Colleges. In the fall semester of 1949 there were 70 full time and 30 part time faculty members and 1580 students. The college confers the B. A., B. S., and M. A. degrees. Batsell Baxter was the first president and Hugh M. Tiner, the first dean. The latter is now president and Earl V. Pullias is dean. George Pepperdine College has positively contributed to the cause of the churches of Christ in California by bringing to its campus Christian



teachers and advanced ministerial students who serve neighboring churches as preachers; by Christian students, especially ministers, receiving training for Christian service; by the teaching done in the Department of Religion and other departments, and through wide community service.

#### The California Churches Look Forward

Much has happened in the history of the churches of Christ in California since Thomas Thompson established the first church at Stockton one hundred years ago. There were the hard, pioneer years when growth was slow and then the decades of substantial and rapid growth. Next came the unfortunate divisions about the beginning of the twentieth century. Following this, there was a period of slow growth, but by 1915 churches had increased considerably in number and as the decades have passed the growth has been correspondingly greater. The growth has been phenomenal the last ten years. With a more capable leadership, a better trained and consecrated ministry, a more devoted membership, and an enlarged vision, the future of the churches of Christ in California promises to be good.



## Chapter XI

### UNITED CHURCH OF GOD

Jess E. Holmes

The ideals, methods, doctrines and general principles of the United Church of God took on their present shape and form in 1935. We may briefly state some of the leading characteristics of this group as follows:

#### Organization-

The true church of God has never been nor can it be humanly organized. It is not necessary, as Jesus declared he would "build" (organize) his church. He did so, knowing how, and gave it the power, authority and all necessary parts to successfully carry on its work to the end of time. Any human attempt would be superfluous.

#### Government-

A Congregational form in which each congregation governs itself marks the United Church of God. The officers are: Elders, those who preach the Word; Teachers, who teach; Deacons, who look after the financial interests of the church; Evangelists and Missionaries, who take the Gospel messages to other parts of the earth.

#### Doctrines-

The doctrines are those plainly set forth in the New Testament, most commonly accepted by Christians. Emphasis is given to the true worship of God, Salvation of the world, the filling of God's children with His Spirit, Healing of the physical body,



and the unifying of all God's people into one body.

#### Entrance-

We believe there is but one way to enter the church, the Spiritual body of God, and that is by birth. One must be born into it and cannot join it; nor can any preacher take you in. Neither can any preacher put you out. Jesus is the door, and one must enter in by the door. There is no human door. Every one who repents of sins, and accepts God's atonement for sins is born again and they are taken in, as it were, the church and made a member of it. Then and there their name is written in the church book "The Lamb's book of life".

#### Perpetuity-

The church of God shall continue to the end of the design of God's plan, till the human race shall receive it. Nothing shall prevent its activity because God is with it and in it and it must prevail.

#### Divine and Human Element-

The spiritual or divine elements are those whose spirits have been born again. The human element is the congregation of people gathered for the purpose of study of the Word, increasing of grace in the believer, salvation of the un-saved, and the worship of God.

#### Head Quarters-

The Headquarters of the church is in Los Angeles, California, at 1012 Beacon Ave. The principal Elder or general Overseer or Minister of the church is Rev. Jess E. Holmes, D.D., at 1012 Beacon Ave. Los Angeles, California.



## Chapter XII

George W. Haskell

### The CONGREGATIONAL and Christian Church

The Protestant Reformation in England was not as revolutionary as on the European Continent. Yet, there were small groups of Christians in England which desired greater reform than that which was taken in the Church of England. They wanted to recover New Testament Christianity. During the last half of the sixteenth century several of these groups broke from the established church, organizing independent churches. They felt that the local church should be autonomous, <sup>or self-directing,</sup> and they resented the idea of any outside ecclesiastical authority. They were planting seeds for a democratic church: government by consent, local autonomy, and the separation of church and state. They became known as Independents or Separatists. From these groups came the movement known as Congregationalism.

The Separatists were severely persecuted in England, so that many of them fled for refuge to Holland. One such group was the Separatist congregation at Scrooby in Lincolnshire with John Robinson as the pastor. These people arrived in Leyden in 1609. Though they found peace, many did not intend to live there ~~permanently.~~ <sup>permanently.</sup> A number of Robinson's congregation left for the new country on the Mayflower, founding the first Congregational Church on American soil at Plymouth in 1620. Robinson did not come with the Pilgrims, but they regarded him as their pastor until he died in 1626. William Brewster, the ruling elder, was the leader of the Plymouth Church.

Other Pilgrims came to America. But the largest group of immigrants to come to New England were the Puritans who made their first



settlement in Salem, in 1629. They were not Separatists, as they believed in the state church in England, but they sought for a thoroughgoing reformation. In the new country, remote from effective episcopal control, they began to join with the Pilgrims in the idea of local autonomy. The Pilgrims and the Puritans united to form the Congregational Way in America. There were years of struggle and experimentation with the Congregational Churches dominating the religious life of New England.

Congregationalism believes that a company of Christian people, with Christ in the midst, may form a complete Church of Christ. There is no need for external control or authority of any kind. Each congregation is independent. It is truly a democratic church. Congregationalism also believes in the fellowship of the churches. They work together to carry out common purposes, common interests, and common programs. They co-operate with one another through Associations, State Conferences, the General Council, and denominational agencies.

#### BEGINNINGS IN CALIFORNIA

The first Protestant missionary to enter the Golden Gate was Jonathan Green, a Congregational minister. He was under commission of the American Board of Commissioners for Foreign Missions, the foreign missionary agency of the Congregational Churches and the first such board organized in this country. Green spent a few days in the ports of Monterey and San Francisco in 1829. He traveled as far north as Alaska. But he reported to the American Board that California, which was then a Mexican possession, was so thoroughly Catholic that it would not be wise to begin any Protestant work at that time.



The second Congregational minister to come to California was Walter Colton, whose name is well known in California history. He was chaplain on the United States naval vessel, The Congress, and Commodore Stockton released him from his duties as Chaplain in July, 1846, to become alcalde for Monterey and adjacent territory. For three years Colton worked to lay foundations for the building of the state. He became editor of the first newspaper published in the newly acquired territory, and he helped to lay the foundations for the first school house in California. However, it was Thomas Douglas, a licensed Congregational minister, who opened the first school in 1848 in a building in San Francisco which was used for many purposes. Colton, always interested in religion, wrote in his diary on November 8, 1846: "There is not except myself a Protestant clergyman in California. If the tide of immigration continues, there will be thousands here without a spiritual teacher. Yes, time must elapse before any can be trained<sup>here</sup> for the sacred office. The supply must come from abroad. The American churches must wake up to their duty on this subject. These emigrants are their children and they should extend to them their most jealous care."

As soon as the Mexican War was over and California passed into possession of the United States with the signing of the Treaty of Hidalgo in 1848, the American Home Missionary Society sent missionaries to California. This society was the home missionary agency for the Congregationalists and the New School Presbyterians, so that many of the early missionaries in California represented both denominations and the men transferred from one denomination to the other without any difficulty. The union work was dissolved in 1861 by an act of the General Assembly, and in 1893 the name of the organization



was changed to Congregational Home Missionary Society.

#### ORGANIZED CONGREGATIONALISM

Timothy Dwight Hunt, under commission by the American Board, had gone to the Hawaiian Islands in 1844. In Honolulu he organized the First Foreign Church, now the Central Union Congregational Church in the early part of 1848. When news reached Honolulu of the discovery of gold in California and the need of religious services in San Francisco, Hunt left the islands for California. In November, 1848, he became City Chaplain of San Francisco, holding the first regular Protestant religious services in that city in a little schoolhouse for several months. Since denominational services were being established, Hunt gave up his city chaplaincy and organized the First Congregational Church of San Francisco, July 29, 1849.

The first men to be commissioned by the American Home Missionary Society to do work in California were Samuel Hopkins Willey and John W. Douglas. They left the east coast in 1848 before the discovery of gold had reached them. They learned of the news on the way. They arrived in Monterey on the 23rd of February, 1849. On the 26th, Willey preached on the subject, "The Gospel and the Gospel Only is Our Errand in California." That night he wrote in his journal, "Men seem to forget their souls in their interest for gold. What mysterious providence is working out here God only knows...God help me to remember 'In all thy ways acknowledge the Lord and He shall direct thy paths.'"

And Willey, committed to his task, served the cause of Christianity and education in California for sixty-five years. He was born and bred a Congregationalist, though he was ordained a Presbyterian and was a member of that body during his first 20 years



in California. During the remaining forty-five years he was again a Congregationalist. Besides his work in education, Willey founded the Howard Presbyterian Church in San Francisco, and was pastor of the Congregational Churches in Santa Cruz and Benicia. At the fiftieth anniversary of the University of California, President Wheeler conferred a doctor's degree on Willey, saying of him: "founder, prophet, seer, beholder, the foremost benefactor of California, first citizen of the state."

It needs to be said that John Douglas was a Presbyterian, but because of the close working relationships between his denomination and the Congregationalists in the early days, Douglas did much to help early Congregationalism in California. He organized a Presbyterian Church in San José, largely Congregational in its membership, so that it did not unite with a presbytery for nearly twenty years. As one of the founders of The Pacific, he contributed much to early Congregationalism.

Joseph A. Benton came to California in 1849. He organized on the 16th of September, 1849, "The First Church of Christ of Sacramento"--now the Pioneer Memorial Church. He is given credit for preaching the first Thanksgiving sermon in the new state, the subject being, "California as She Was, as She is, and as She is to Be." He was thought to be a dreamer when he spoke in this sermon of California in the future as being one of the great centers of civilization. It was in this church that the political convention met to choose delegates to the national convention which nominated Fremont for President. Benton contributed much to Congregationalism as a writer for The Pacific, and as the first professor of the Pacific School of Religion. He has been called "The father and mother of Congregationalism in California."



In the first few years in California the Congregational ministers were associate members of the Presbytery of San Francisco which was established by act of the New School General Assembly in May, 1849. In May, 1852, a Congregational Association was organized with five members: Joseph A. Benton, John E. Benton, James H. Warren, Timothy D. Hunt, and Tyler Thatcher. Warren had come to California in 1851 as superintendent of the Congregational Churches for the Home Missionary Society. Early in 1853 five other men joined the Association, the prominent ones were: S. V. Blakeslee, W. C. Pond, and Henry Durant. At this time there were approximately eighty-five Protestant Church organizations in the state, eight of them being Congregational.

At the end of the first decade of organized Congregationalism in the new state, fifteen churches were organized, twelve of which entered upon the second decade. Seven of those have continued to the present time: First Church, San Francisco; Pioneer Memorial, Sacramento; and those of Grass Valley, Petaluma, Santa Cruz, Oroville, and Eureka. The records of 1867 show that there were forty Congregational Churches, though the total membership was only 1,916. But Congregationalism had laid solid foundations in the first twenty years of its life in California.

#### A RELIGIOUS NEWSPAPER

One of the important contributions of Congregationalism to California was the establishment of a religious newspaper. It was first discussed in the later part of 1849 by Willey, Benton, and Blakeslee at a meeting in Sacramento. Though definite steps toward this enterprise were not taken until 1851. It was the first of August, 1851, that the first issue appeared, named The Pacific. It was the first publication of its kind in the state and continues today as the oldest publication in California. For 68 years it was a weekly



newspaper, though now it continues as a church news bulletin of the Northern California Congregational Conference. It first began as a joint publication of the Congregationalists and New School Presbyterians, and the partnership continued to 1863, when the Congregationalists took full control.

There were four editors in the beginning: S. H. Willey, J. A. Benton, Timothy Hunt, and J. W. Douglas. They announced <sup>(in the first issue)</sup> that, "The Pacific will not essentially differ from many religious weeklies to which the members of our churches have been accustomed. It will contain a summary of the news of each week, and some selections of a miscellaneous kind. The articles will be mostly of a religious and practical sort--with a view to form the mind and regulate the conduct. It will advocate all that is holy, lovely, excellent, and of good report. It will be neutral in nothing.....No topic that a serious minded man ought to consider will be beyond its range." The first thirty years of its life, the leading editorials were usually written by Joseph A. Benton. During the eighties and nineties, they were written by George Moor, the first pastor of the First Congregational Church of Oakland, and later a professor at the Pacific School of Religion.

Though the paper was established when there were only a few church members--not more than 250 in the Presbyterian and Congregational Churches combined--it had a wide reading. It was distributed in the mining camps and many of the northern settlements. William Warren Ferrier, who as editor of the paper from 1897 to 1920 and is known for his work in California church and educational history, often wrote of the paper as a strong influence in moulding the life of early California. One instance he often told was that of The



Pacific discovering the plot in 1851 to divide California and secure the admission by Congress of the southern part as a slave state. The plot was denounced by the paper with other newspapers following, so that a proposed ~~convention~~ for the purpose of dividing the state was unable to meet.

~~It needs to be said that~~ <sup>A</sup> complete file of The Pacific is in the library of the Pacific School of Religion, and is one of the best sources for California Church <sup>and secular</sup> History. ~~The paper also gives much data on the early life of California.~~

#### ORGANIZATION OF A COLLEGE

The Congregationalists and New School Presbyterians began early to talk of the ~~necessity and~~ means by which an institution of higher learning could be established. They did not think in terms of a denominationally controlled school, and the school which was finally organized was not founded by any one denomination. However, Congregationalists were among the initiators of the movement, supplying much of the leadership and money. The first organized movement for a college in California is said to have been initiated on the 22nd of October, 1849, in the tent of Joseph A. Benton on the banks of the Sacramento River. Besides Benton there were two other men present: S. M. Willey and S. V. Blakeslee. These men soon enlisted the support of some of the leading citizens of San Francisco and other towns. After much discussion and several delays a school was opened on the 20th of June 1853, by Henry Durant, a Congregational minister though a member of a New School Presbyterian Church, with three pupils in Oakland. It was called "Contra Costa Academy" and sometimes "The Scientific and Classical School at Contra Costa."



In 1855 this school was chartered as the College of California. The college in 1868 became the inceptive part of the University of California, and the valuable property of the college in Oakland and Berkeley was transferred to the state. Henry Durant became the first president of the university. The three men who followed him as presidents were also Congregationalists. It needs to be repeated that the college was undenominational, though Congregationalists do claim they had a large part in its founding and in the development of the University. William W. Ferrier, one of the best authorities on the history of the College and of the University writes of the College: "Child of the Church as it was, although never ecclesiastically controlled, the College of California drew its support mainly from the churches. Donors to it through the years numbered 139. Of this number 57 were Congregationalists; 34 Presbyterians, mostly New School; 20 were Unitarians; 14 were Episcopalians; 4 were Baptists."

#### PACIFIC SCHOOL OF RELIGION

*California's first theological seminary began in San Francisco*

The idea of founding a theological seminary in California began in 1858 with the Congregationalists. They felt the need for new ministers, and ministers trained on the Pacific Coast. They didn't have the financial resources for a school, though they began to lay foundations for one. At the annual Association meeting of 1864, W. C. Pond, chairman of the Committee on Education, said in his report, "The time is coming, and now is, when a theological seminary should be a matter of definite consideration with reference to practical action. We cannot but anticipate a time when the ministry of this Coast must be raised up upon this Coast; and we should be preparing to meet its demand upon us now." A committee was appointed



to consider this matter, a committee which went to work, endeavoring to enlist the support of the other denominations. None other desired to cooperate, so at the General Association meeting in 1866 action was taken for the organization of a seminary.

California's first theological seminary began in San Francisco in August, 19, 1869 with one professor and four students. The professor was Joseph A. Benton, the organizer and pastor of the Sacramento Church. His title was--Professor of Biblical Literature. In the fall of 1870 George Moor, then pastor of the First Congregational Church of Oakland, became the second professor. The seminary moved to Oakland in 1871 where it remained for 30 years. The name was changed in 1872 to the "Pacific Theological Seminary," the original title having been "The Congregational Theological Seminary of California." Later the name was changed to "Pacific School of Religion." From Oakland the seminary moved to Berkeley in 1901. The present location is on a hill over-looking San Francisco Bay and a block north of the University of California. The first building there was erected in 1926.

In this brief sketch only a few of the important names in the school's history can be mentioned. In the early days there were men like W. C. Pond, I. E. Dwinell, and A. L. Stone who served on the Board of Trustees, spending much time in raising money and creating goodwill for the school. John Knox McLean, pastor of the First Congregational Church of Oakland, became president of the seminary in 1894. It was under his able leadership that the school developed into a strong and influential seminary. Other presidents have been: Charles S. Nash, Herman F. Swartz, Aruthur C. McGiffert Jr., and the present president, Ronald Bridges. Some of the outstanding



professors who contributed much to theological thinking on the Pacific Coast were: Frank H. Foster, John Wright Buckham, Chester C. McCown, George T. Tolson, and William F. Bade. There were several laymen who gave time and money to the school; among them was E. T. Earl who is remembered in an endowed annual lectureship founded in 1901.

Pacific School of Religion, founded by the Congregationalists and most of the support coming from them, is now an inter-denominational school. It stands today as one of the leading theological seminaries in the United States. Much credit for the school belongs to the vision, courage, and faith of the early Congregationalists in California.

#### SOUTHERN CALIFORNIA

Southern California for a number of years after the American occupation was inhabited largely by people of Mexican background. The few churches, struggling to maintain their existence, were Roman Catholic. During the fifties and early sixties, several denominations began work in the south, principally in Los Angeles; but their labors did not issue in any continuing church. J. H. Warren, the superintendent of the California Association of Congregational Churches, visited the south in 1865 to survey the field, looking forward to the establishment of a church. In Los Angeles he found no Protestant minister, no regular services, and no Sunday School. He thought it safe to say that there was no Protestant service south of Monterey. An Episcopalian layman informed him that the gospel was not wanted in Los Angeles from any denomination, and "that to send a minister to that city would be to send him to be stabbed--would be an act of deliberate murder."



One other city Warren visited was San Bernardino. There he met M. H. Crafts, a Congregationalist from New Hampshire and the leader of a small Union Sunday School. Crafts induced him to send a Congregational minister to this town. On July 11, 1866, a minister from Northern California, J. A. Johnson arrived, preaching to a small congregation. Johnson stayed only a short time, but on February 17, 1867, and without a pastor, the first Congregational Church in Southern California was organized with ten charter members as the "First Congregational Church of San Bernardino." The church had its full share of struggles, discouragements, and dreary experiences, but it endured. In 1875 James T. Ford was called as its minister, finding the congregation meeting in a hall used for traveling theatricals. So poorly constructed was the building and so afraid were the people of its falling, that a large sign above the stage read, "Please applaud with the hands only." Under Ford's leadership the church prospered, and a building was erected, being dedicated on May 7, 1876.

in 1865

Looking back on his trip to Los Angeles and the beginning of the church there, Warren wrote: "I confess it looked dark--dark as Egypt! But after taking in the situation of the abandoned or forsaken, if not lost, country, the American Home Missionary Society sent its missionary with instructions: 'Say not a word about support to anybody, but preach; throw up breastworks, and put siege guns in position and stay by them.'" That man was Alexander Parker. He preached his first sermon in Los Angeles on July 7, 1866. He had permission to use the court house, but sometimes on Sunday mornings he had to go from one house to another looking for a key to open the door; and he was not always successful. This annoyance was attributed to the fact that he had been a soldier in the Union Army and certain former



secessionists were in control of the court house. Then, there were often shows overhead on the second floor, and it was difficult to hold services due to the noise. But Parker carried out his instructions and stayed by his work. On July 21, 1867, a small group met at the home of Mrs. Amanda Scott to form a Congregational Church. There were six charter members, two of whom were Parker and his wife. Soon a small building, seating about 200, and located on New High Street, North of Temple, was erected. Though there were many struggles, the church grew, and it is today the largest Congregational Church in the United States, with 4,178 members.

Another Congregational Church was organized in Southern California in 1867. It was in Santa Barbara on September 8. Johnson, who had begun the church at San Bernardino, went to Santa Barbara to organize this church. It was reported in The Pacific that there were sixteen charter members and that "Tears of joy and gratitude were often visible on the faces of old residents, who had waited so long for the Gospel sound. Some who entered into covenant had passed five, ten, and fifteen years without hearing more than one or two Protestant sermons in this place till Mr. Johnson came." Within three years a building was erected, said to be one of the first American public buildings of the city. In the seventies the Santa Barbara Church became the strongest Congregational Church in Southern California. It was also the first Congregational Church in the south to have over 100 members.

Some of the other early Congregational Churches in the south were in Ventura, Riverside, and National City. Then in 1887 this section of the country experienced its first real estate boom. With a great influx of population the last remains of the century old Spanish-Mexican pastoral life was removed forever. The southern part of the state then



became a real part of the United States. A large number of the newcomers came from New England, settling in the San Gabriel valley. It was fittlingly called the "New England Zone." This meant the founding of a large number of Congregational Churches, and some of them are today among the strong churches of this denomination in Southern California. The eighties began with six Congregational Churches with a total membership of 361 and ended with fifty churches having a total membership of 3,430. Besides these churches there were many Sunday Schools and preaching centers. Some churches begun in boom towns were dissolved when the boom collapsed and the communities were no more, but in the settled communities the churches remained and grew with the towns.

Up until 1887 the churches in Southern California formed a district association of the General Association of the state. The offices ~~of the~~ for the organization were in San Francisco. Because of the distance, the churches in the south felt that this handicapped them. In 1883 the first step towards independency was taken when the Home Missionary Society appointed a general missionary for Southern California under supervision of J. H. Warren, superintendent for the state. The man chosen for this position was James T. Ford, the capable minister of the church in San Bernardino. Ford served in this capacity until the General Association of Southern California was formed in 1887; then he continued as superintendent of the new organization until he resigned in 1899. The Association became self-supporting in 1906. From the beginning until self-support was reached, the Home Missionary Society contributed \$265,000. to Southern California Congregationalism.

The Southern California Association was formed in Los Angeles



on May 3, 1887 with two district associations. One was the Los Angeles Association consisting of the churches in Santa Barbara, Orange Ventura, and Los Angeles counties. The other was the San Bernardino association, consisting of the churches in San Diego, Riverside and San Bernardino counties. Later the churches in Kern country formed the Kern Association, and the churches in San Diego~~x~~ county, the San Diego association.

#### POMONA COLLEGE

The birth of Pomona College was on May 5, 1887, in the first General Association meeting held in Los Angeles. The committee on education in its report recommended that the Association take steps to establish a college of the "New England type." It was:~~xxxxx~~/ "Voted that the committee on Education have full power to act in regard to propositions looking toward the establishment of a Christian College in Southern California, and if need be, in the appointment of Trustees; the committee to be required to take final action within thirty days." That was a sweeping and authoritative motion for the first meeting of the Association. There was much optimism, as the real estate boom was in its height; however, the churches always considered the college as a child of the churches and not a child of the boom.

The college opened on September 12, 1888 in the Ayer cottage on the corner of Fifth and White Streets in Pomona. Thirty students enrolled, the number began increased to 55 by the end of the year. This number included the few students who had been enrolled in the preparatory school begun in Pilgrim Chapel of the Pomona Church in the spring of 1888 under the leadership of F. P. Brackett. After the college began, the preparatory school continued in close relationship with the college under E. C. Norton's leadership until 1908. In the



Ayer cottage, then, the college had its beginning. The parlor was used as an assembly room and the kitchen with its stove and sink was the laboratory for scientific study. Though not a modern educational structure this temporary building served its purpose.

In the Christmas holidays of 1888 the school moved from the Ayer cottage to the hotel building in Claremont. This location was considered temporary, though within a short time it became apparent that Claremont would be the permanent home of the college. From small beginnings the college has grown until it now ranks among the leading schools of higher education in the nation.

Though the college was never under any ecclesiastical control, it was in its early days the special care of the churches. Hardly a meeting of two or more churches could be held without some mention of the college. The Pomona Church held a dominant place in the life of the school, as Brackett says, "Out of her womb the college was born, in her lap it was nurtured, and her guardian and possessive arms were always about it. The Church and the religious atmosphere surrounded the college and pervaded all its early life." But the other churches did their fair share of help too. In the years of greatest struggles offerings at district associations and in the churches were taken for the college. In the Articles of Incorporation it was stated that a majority of the Board of Trustees should always be members of Congregational Churches, but this was deleted in 1898. Pomona College has always been a Christian school but not a sectarian one. As its seal, which was adopted in 1891, says, "Pomona College--Our Tribute to Christian Civilization."



## HOME MISSIONARY INTEREST

It needs to be pointed out that Congregationalists in California, from the beginning to the present, have felt a deep need for developing a strong liberal church life in the state. This was clearly stated by Charles R. Brown when he was minister of the Oakland Church. In 1901 at the seventy-fifth anniversary exercises of the Home Missionary Society held in Boston he spoke on "The Congregational Church Suited to the West." He mentioned four needs for church life in the west, and these needs were felt from the founding of Congregationalism until today. First, was the need for well built men for the ministry. He resented the sending of men to the mild climate in the west for health reasons and asked for the ablest men to come. In his simple and forceful manner, he said: "One lung is not enough for a western minister--two at the very least are demanded! Other preachers come with tuberculosis of the brain and heart, which is still more fatal to usefulness. Men who lack sufficient brains and piety to get on in the East will not serve our needs." Second, was the need for more denominational efficiency. Struggling churches need a closer knit organization than the other churches in the east. Third, was the need for some practical federation of the evangelical denominations. Brown made the comment: "The people do not care half as much as the preachers think they do about 'historic order' or 'apostolic succession,' whether it is supposed to head up in Rome, or in Lambeth Palace, or in Epworth or Princeton or Plymouth Rock. The church that preaches the best gospel and lives the best life is the true church wherever the sun shines." Fourth, was the need to recognize the providential opportunity on the Pacific Coast. From the west would go the American civilization to Asia. The churches have



the duty to make that civilization Christian. "We are meeting," said Brown, "Asia face to face, and its life must be preserved by gospel influences." Seeing these four needs and attempting to meet them Congregationalists have believed and still believe they have a special mission in California.

#### BETHLEHEM INSTITUTIONAL CHURCH

Special mention is made of the Bethlehem Church in Los Angeles because of its unique program. This church served as a means of expressing the social impulse which was strong at the beginning of the century in Southern California Congregationalism. The church was located on Aliso and Vignes Streets in one of the roughest districts in Los Angeles. Bethlehem, under the leadership of its minister, Dana Bartlett, developed into one of the most important institutional churches in the entire nation. Bartlett served the church from 1896 until it was no longer needed in 1916.

During this time Bartlett was recognized as one of the prominent citizens of the city. He was active in every good enterprise in the community. He was a member of the housing commission and the city planning commission. He worked heroically for libraries, harbor and power improvements, a museum, and all that would make Los Angeles a more beautiful and better city. Because of his sympathies with the labor and socialist movements, he had some enemies, but his Christian spirit won many who disagreed with him. In an issue of the Los Angeles Evening Express, November 21, 1908, his picture appeared on the front page with these words underneath: "Los Angeles' Most Useful Citizen." For one year he wrote a weekly column in this paper entitled, "The Better City."



To carry on an educational and social program to meet the needs of the foreign born and the poor element of the city, Bethlehem expanded; so that by 1908 work was carried on in four different locations. There were hotels, bath houses, schools, and church services in several languages. There was a staff of **fifteen** full time workers and dozens of volunteer helpers. On the staff were four ordained women who in deaconess' uniforms called in the homes. In 1901 a public bath house and plunge was built, the first public bath house in the city. It was opened to members of all races. The first hotel built was adjacent to the church property. It contained fifty-two rooms which workingmen could rent at a nominal price. On the first floor was a reading room, coffee club, restaurant, and parlor. There was a smoking room on the second floor.

The church was at the heart of the Bethlehem work. Religious services were held several days a week as well as on Sundays. The social work was done in the name of the Church and thought to be carried out in the spirit of Jesus of Nazareth. The social worker was thought by Bethlehem not to be a missionary "going down to the people to lift them up," but a friend and neighbor living among the people. This philosophy lead the Bartletts with their five daughters, to make their home on the second floor of Bethlehem Church. They wanted to be a part of this community. Often the family ate with the men in the restaurant of the hotel. The girls played and went to school with the children in the neighborhood.

The work at Bethlehem, thought Bartlett and those who worked with him, was opening the way for the coming of the Kingdom of God. It may not have come as was expected, but in many a life the Kingdom did come because of Bethlehem's ~~sy~~ work and spirit. Los Angeles was made a "Better City" because of the church.



### PILGRIM PLACE

Pilgrim Place is located in Claremont, only a few blocks from Pomona College. It now covers 28 acres and comprises over 50 buildings with assests of over \$700,000. Its purpose it to make available comfortable homes for retired ministers and missionaries at a nominal price. Missionaries and their families on furlough also live there. It had its organization in 1914. Those who were instrumental in founding Pilgrim Place were: James Blaisdell, president of Pomona College; Mrs. E. C. Norton, wife of the Dean of Pomona College; Mary Porter, retired missionary; and Rev. and Mrs. W. C. Merritt, who had come from Honolulu to retire in California.

From humble beginnings Pilgrim Place has grown to a place of beauty. With modest but comfortable homes, surrounded with lawns and gardens, it provides an enjoyable and stimulating atmosphere for ministers and missionaries. Some of the homes are built by the occupants on a site furnished free of charge and occupied on a life lease~~y~~ with the understanding that when they no longer need the home~~y~~ Pilgrim Place can rent it to other residents. Other homes or apartments are built as permanent assests of Pilgrim Place to provide a life lease or a rental. Rents are always kept at a low rate.

Contributions come from ~~many~~ sources, but ~~Southern~~ California Congregationalists have always had an interest in Pilgrim Place and have provided a large share of its financial support. Many of the churches ~~con~~tribute annually to Pilgrim Place.

### CONGREGATIONALISM TODAY

Congregationalism is a vital and growing Christian force in the state of California. There are two conferences, the northern and southern. Both are well organized, helping the churches to carry on wholesome Christian life. Both have young peoples' camps and women's and men's organizations. The churches of the north are



(21)

organized into the Northern California Congregational Conference with 100 churches and a total of 26,427<sup>101</sup> members. ~~This includes the church in Reno, Nevada.~~ In 1948 the churches of this conference gave \$130,986<sup>16,777</sup> for benevolent purposes, and raised \$651,953<sup>44,057</sup> for home expenses. The property of all the churches is valued at \$5,714,937<sup>644,937</sup>. The Reverend Harley H. Gill is superintendent of the conference with an office in San Francisco.

The churches in Southern California are organized into a conference with Reverend Nelson C. Drier as superintendent. The churches of this conference number 142<sup>119</sup> with a total membership of 40,336<sup>43,698</sup>. ~~This includes a church in Nevada, churches in New Mexico, El Paso, Texas, and Arizona.~~ <sup>(not including the Arizona figures and other figures)</sup> The churches of the Southwest became a part of the Conference in 1943. The southern conference also administers the missionary work of the Congregationalists on the West Coast of Mexico, <sup>and some in Arizona, Nevada, New Mexico, and El Paso, Texas.</sup> The value of church property in the south is valued at \$10,041,081<sup>9,283,801</sup>. The churches gave to benevolent work in 1948 \$320,748. and raised for home expenses \$1,298,363<sup>17,774</sup>. The offices of this conference are located in Los Angeles.

Congregationalism has made and is making a worth-while contribution to the life of California. It began in the early days of the American occupation of the state and stands today as a strong, united, Christian witness. Congregationalists look forward to a happy and healthy future in California.

Totals for all California thus include  
219 churches and 66,438 members.







## Chapter XIII

### THE DISCIPLES OF CHRIST

James W. Utter

Of the many churches which have originated in the United States, the largest is the body known as the Disciples of Christ. Individual congregations of this group are usually known by a title such as Wilshire Christian Church <sup>(of Los Angeles)</sup> or First Christian Church <sup>^</sup> (of San Francisco). Still others use the name Church of Christ even though they consider themselves as belonging to the Disciples group rather than to the body officially called Church of Christ.

These confusing names have arisen from historical reasons. The founders of this movement were convinced that the factors which divided the great Christian churches were of human origin, and that the union of all Christians could be achieved if all elements not authorized by the New Testament were eliminated. Hence the refusal to accept any name but Christian, for surely this would be the title for a United Church when union became a reality. To answer the charge that their name was too exclusive or too general, an early leader coined the slogan, "Not the only Christians, but Christians only."

It is ironical that the men who wished to start a movement within existing churches to bring them all together were forced to organize yet another body. This action was justified on the ground that in so doing they would furnish an example to the world of a church which had restored the practices, organization, name, and doctrine of the primitive church as revealed in the New Testament. Nearly all Christians believed in the inspiration and infallibility of the Bible, and it was hoped that Christian unity might be achieved if this unity were based on the essentials of Christian faith and practice there enunciated.



To the American of the frontier all things were possible, and this ambitious, audacious, simple plan found many adherents there, for it was on the frontier in the early 1800's that the movement began.

A great increase in interest in religion had occurred on the frontier--an enthusiasm sometimes called the Great Awakening in the West. The high tide of this movement was reached in the Cane Ridge meeting of 1801, where in an atmosphere surcharged with emotion, throngs of people gathered and exhibited many odd varieties of religious experience.

One of the men who participated in this revival meeting was Barton W. Stone, a Presbyterian preacher. Soon Stone, with four others, withdrew from the Synod of Kentucky. They had been preaching a doctrine that was more Arminian than Calvinistic, reserving the right to appeal to the Bible on points where they differed from the Westminster Confession. This claim, if allowed, would permit any person to interpret the Scripture for himself without being bound by any creed. Stone, however, remained a Presbyterian for a time, organizing with others an independent Presbytery of Springfield, Ohio.

Nine months after this, these men under the leadership of Stone, left the Presbyterian Church and organized the Christian Church. According to Garrison and De Groot, in their definitive work, The Disciples of Christ, A History, the reasons for this action were as follows:

- (1) Rejection of the old orthodox Presbyterian teaching that Christ died for only a limited number of the "elect";



(2) Belief that Christ died for all and that any man could believe the Gospel and be saved; (3) Rejection of the Westminster Confession as the standard of doctrine, and reliance on the Scriptures only; (4) Demand for the independence of every local congregation; (5) Desire to escape from the limitations of sectarianism and "sink into union with the Body of Christ at large. . .". This Christian Church is commonly called the "Stone Movement".

A second movement began in southwestern Pennsylvania under Thomas and Alexander Campbell, father and son. These men had also been Presbyterians. Thomas Campbell organized the Christian Association of Washington, Pa., after issuing one of the most famous documents of the Disciples. This was a Declaration and Address which set forth the reasons for the separation. These, again quoting Garrison and DeGroot, were:

The rejection of "human opinion" (i.e. creeds) was pre-supposed. The objective was the reunion of Christians--the "unity, peace and purity" of the Church. The way to that end was to be the practice of "that whole form of doctrine, worship, discipline and government expressly revealed and enjoined in the word of God". In other words, the restoration of primitive Christianity.

Alexander Campbell, who became more than any other man, the chief leader of and spokesman for the Disciples of Christ, soon joined his father in the new cause. After a careful investigation, the Campbells came to the conclusion that the baptism enjoined in the New Testament was the immersion of believing persons. This part of their belief brought them into the Baptist Church for a time.

This association with the Baptist Church lasted from 1813 until 1830 in spite of patent differences. But then one of the "Reformers", as Campbell and his associates were called while still



in the Baptist Church , used a simple and precise description of the steps to salvation. This evangelist was named Walter Scott, an evangelist for the Mahoning Baptist Association in Ohio. His "three finger" theory was that there are three steps for a man to take; faith, repentance and baptism, in that order. Then God would take three steps; remission of sins, the gift of the Holy Spirit, and the gift of eternal life. While the charge that he preached a "water salvation" is unfounded, this method of presentation seems to have been one of the main reasons for the separation of the "Reformers" from the Baptists.

The Campbell movement and a greater part of the Stone Movement united in 1832. This united body made up a group of from twenty to thirty thousand adherents. There was no organization of the various independent local churches, although these had held district conferences which could be considered the beginning of cooperation among them.

"County Cooperations" had been organized, state-wide conventions held, and the beginnings of publishing houses and Bible societies laid, but it was not until 1849 that the first National Convention was held. This convention resulted in the organization of the American Christian Missionary Society, and the organization of state societies followed. Many objected to these as unscriptural, although they were voluntary and claimed no control over local churches.

The Civil War, which divided nearly all other Protestant churches, did not divide the Disciples, but the missionary society nearly did. Nevertheless, the "Foreign Christian Missionary Society"



was organized and the women formed still another. A National Benevolent Association was founded as were Boards of Ministerial Relief and of Church Extension. Almost all of these were joined about 1920 into the United Christian Missionary Society.

Colleges were founded at an early period in Disciple history. Bethany College in the home of Alexander Campbell in West Virginia was one. Church periodicals began to spring up, and by 1850 the Disciples constituted a dynamic group of about 118,000 members.

The first minister of the Disciples of Christ to come to California was Thomas Thompson, who left Missouri with his family for the gold fields in the spring of 1849. After crossing the plains with his ox-drawn wagon, preaching when opportunity offered at the camps along the way, he arrived at Gold Run in Placer County. It was here that he preached his first sermon in the state sometime in the autumn of 1849. The simple service, held before his tent, consisting of prayer, reading of the Bible, a few words of exhortation, and a familiar hymn, was most impressive to the home-sick miners. The sound of a woman's voice brought tears to their eyes, as Mrs. Thompson joined in singing "Jesus, Lover of My Soul".

Thompson baptized his first convert in the spring of 1850. This occurred near Coloma where the minister was supporting himself by operating "Miner's Home", a tavern for the accommodation of the gold seekers. From here he visited and preached at various other camps. Baptism was by immersion, often in a miner's pit.

It was the custom for miners to leave the mountains during the winter and go to the cities in the valleys. Thompson spent



the early part of the winter of 1850 in Stockton, and here it was that he organized what was probably the first church of the Disciples in the state. The next winter Thompson left the mining country for good, purchasing a small farm near Santa Clara. Here he organized his second church, and here he lived the rest of his life.

The second Disciple preacher to come to California was J. P. McCorkle, also from Missouri, who located in Napa County in 1852. His first sermon here was preached in the open air under an immense oak tree. The preacher was dressed in home-spun blue jean trousers, a "hickory shirt, yarn knit galluses" and no coat. His natural eloquence moved his audience greatly and many a hearer, remembering the teachings of home, resolved to change for the better. At the end of this discourse one of the audience called for a generous collection, and when the money was counted there was one hundred and seventy-five dollars, all in gold.

McCorkle, the eloquent preacher, was a natural complement to Thompson, who was an excellent organizer. Neither, however, had a formal education, and they were therefore unfitted for the task of starting a church paper. In 1854 Dr. W. W. Stevenson came to the state and four years later was chosen to edit The Western Evangelist, the first Disciple periodical in California. Dr. Stevenson was well-educated for the time, and added the element of scholarship to the task of church promotion.

A state convention of Disciple Churches ~~had already been~~ was held in Stockton in 1855. This was the beginning of cooperation among the churches, as plans were laid for the employment of an evangelist to begin new churches in each district, with one state evangelist to coordinate these efforts. It should be noted that



at this time all the preachers of these churches were "on their own", supporting themselves by farming or by some other profession than preaching. After this there was the beginning of a regular paid ministry for each of the larger congregations.

The second state-wide convention set the pattern for future meetings. These for many years were the camp meeting type, with free food and entertainment for all comers. Local members and friends would donate large quantities of meat and vegetables, a typical gift to the convention being "a fat ox" or a ton of sweet potatoes. The remainder of the expense would be met by the granting of concessions for the sale of various small luxuries and services. Many brought covered wagons or tents, but it became necessary to erect temporary shelters for the rest.

The cooking was done on a large scale, with bake ovens, huge kettles, and barbecue pits near long tables which would accomodate from three to five hundred people at once. There were many long sermons during the day and far into the night, but you may be sure that there was a great deal of fun and good fellowship as well. Issues which were discussed in the business sessions concerned the organization of a state missionary society, the employment of state and district evangelists, and whether the convention should consist of voting delegates from each church or should be a free convention with all attendants able to vote. These issues were highly controversial and opinion and voting on them changed from year to year. Many saw in such positions and institutions the beginning of a hierarchy.

It was in 1865 that the "California Christian Missionary Society"



was organized at the state convention held at Woodland. G. O. Burnett, brother of Peter Burnett, California's first governor, was made president of the new organization. Financial support came in the form of voluntary contributions from the churches and individuals.

A college had already been started at Woodland. This institution, which included all grades of instruction from primary teaching through collegiate, was named Hesperian College and opened its doors on March 4, 1861, the day of President Lincoln's inauguration. The college remained at Woodland for about thirty-five years and served thousands of young people. In 1896 Hesperian was merged with another college and moved to Berkeley where it became known as Berkeley Bible Seminary. This latter school again merged with the newly organized California Christian College in Los Angeles. After still another change of name it became Chapman

College, which is still occupying the Vermont Avenue campus. *Operating under the original charter, it is thus the oldest college in Southern California.*

By 1861 the churches felt that they were making real progress. They had a church paper, a well-attended state meeting, a college, and a goodly number of effective preachers. The reports that year indicated that there were about 1500 members of the Disciple churches in California.



The Disciples who were in California at this time had come mostly from the rural Middle West. They tended to settle in the agricultural areas of their new state rather than in San Francisco or other large cities. For this reason the churches of the Disciples were strongest in the smaller communities. This is revealed by the names of the churches which were represented by their pastors in the convention of 1864. The list of the churches is as follows: Woodland, Ukiah City, San Ramon, Liberty, Vacaville, Silveyville, Sacramento, Mark West Creek, Pajaro Valley, Lakeport, Manzanita, Lower Lake, Santa Rosa, Healdsburg, Santa Clara, Gilroy, and Visalia.

The larger cities were not neglected, though the work there was hard and slow. The Sacramento church, which had been organized by Thomas Thompson in 1855 met in private homes for twenty years before a building could be erected. San Francisco's church had a difficult time for a long period before it could be firmly established. The first report of a meeting there was in 1856. After meeting in private homes for some time this church secured the use of Merriman's Hall on the south side of Mission Street near Second. For several years this church moved about from one hall to another with one brief unsuccessful stay in a small building of their own. It was not until 1887 that their first real church building was built and dedicated as a result of a state-wide effort to put a church of the Disciples in the "city".

In the work of building the new church in San Francisco the women of the state played an important part. They had organized in 1878 "The California Christian Women's Home Missionary Society" at



the state meeting held in Woodland. This organization resulted from a women's prayer meeting which had been held at the previous two conventions apart from the general assembly. Before this time women had little or no public part in the work of the church. This was because of the injunction of Paul to women to "keep silent in the churches" and the effort of the Disciples to adhere strictly to the Bible. After some years of being kept in the background the women became bolder and from then on took a leading part in missionary and other activities of the churches.

The Women's Missionary Society continued for ten years and then became part of the national organization which had been formed under the name of the "Christian Women's Board of Missions". By 1915 this C.W.B.M., as it was usually called, had one hundred-nineteen local groups in the state with a total membership of 5,695. In that year their national organization had a membership of 87,515 women in 2,763 local societies, and raised in that year \$424,240 for their work at home and in foreign lands.

The efforts of the Disciples until 1871 had been concerned primarily with adults and their conversion. The opposition of the Disciples to infant baptism and the silence of the New Testament on the subject of children in the church service led to the neglect of the younger generation. At this time only seventeen of the fifty churches reporting had Sunday Schools. H.D. Connell, who had been the pastor of several important churches and was then at Elmira in Solano County, made a ringing appeal for a concerted effort to educate the children in religion. As a result of this address at the state meeting a call was issued for a Sunday School Convention to



be held at Elmira, and after this the Disciples rapidly came to the fore in their efforts for religious education. This Sunday School Convention was the first of twelve to be held annually until this convention was merged with the state convention and given a place on the program.

The decade of the eighties is notable in the history of the Disciples in Northern California for the employment of excellent state evangelists and for the establishment of a permanent location for the State Convention. It was at the Sacramento Convention of 1880 that the first of these projects were made possible by the formation of the first State Board of the Christian Church in California. This board under the presidency of E.B. Ware, employed in 1882 R. S. McHatton, a young man of great promise from Missouri. After three and a half years of very successful work he resigned to become pastor of the Sacramento Church. Several very good men successively held the position of State Evangelist.

Santa Cruz was selected in 1889 as the permanent site for the State Convention. Real estate operators donated ten acres of land to the churches with the understanding that a tabernacle was to be erected in the center of the tract with money obtained from the sale of the other lots. E.B. Ware, now State Evangelist, sold many of the lots and with the aid of others enough money was secured to construct a building costing \$17,000. This was dedicated with great enthusiasm in September, 1890. The Northern California Convention is still held in Santa Cruz.

The Disciples were not active in Southern California until about 1870. There is a record of some services held in San Bernardino



in 1869, but it is usually thought that Downey was the site of the first Disciple church in Southern California. This was the result of the work of B.F. Standefer who had come from a pastorate in Lake County. From a nucleus of six members the church grew to forty or fifty under the care of a preaching elder. In 1874 Henry Thomas came from the north and during a revival meeting, doubled the strength of the church. The same year G. R. Hand became the pastor at Downey and under his leadership a building was erected. John C. Hay and B. F. Coulter arrived in California at this time and became active in the Downey church. Both of these men were to become leaders in the building of new churches in the southern part of the state.

In 1876 J.M. Monroe came to Downey to help the new church and to start a school which he named Southern Pacific College.

Monroe, young and enthusiastic, had come from Christian College at Santa Rosa where he had been a professor of Greek. The college started well, then burned and failed, but J. M. Monroe continued to minister to churches for many years.

Los Angeles did not have a church of the Disciples until 1875 when twenty-six people became charter members of a new church at a meeting held in the County Court House. Services had been held there since July of 1874 with speaking elders leading the services. The organization of the church here was accomplished under the leadership of G. R. Hand.

This church, the first of the Disciples in Los Angeles, was served by several preachers including John C. Hay and W.J.A. Smith, and continued to meet in the Court House until a small chapel was



erected on Temple Street near Broadway. This site was purchased and given to the church by B. F. Coulter, who had returned to Los Angeles in 1877. It was then that he started Coulter's Dry Goods Store, a leading institution of its kind to the present day. Coulter also served as minister of this church for a time.

In 1881 the first camp meeting convention of the Disciples was held in the southern part of the state. This was at Downey, and at the roll call of churches the following responded, giving the reports of their memberships as follows: Santa Ana, 45; Lompoc, 50; Downey, 125; Artesia, 36; and Los Angeles, 106. This meeting was under the direction of Dr. Carroll Kendrick, and was held for the purpose of furthering cooperative efforts to proclaim the "good news".

The second convention, also held at Downey, appointed James Fulton of Pomona as a special messenger to convey "Greeting to the State Meeting assembled at San Jose." Organized churches were reported at the five places mentioned above and at Santa Maria, San Luis Rey, Bear Valley, Maresetta, Orange, Glendale, and El Monte. These twelve churches claimed 635 members.

After a third camp meeting at Downey, the site of this annual convention was moved to El Monte, where a church had been organized with forty members. By this time the churches were ready for a cooperative effort. An "Evangelical Committee" was organized, with Dr. Kendrick as president and evangelist, and B. F. Coulter as secretary. Delegates were present from most of the churches already mentioned and from a new church at Ventura which reported twenty-seven members. Most of the delegates, however, were from districts which had no organized churches.



By this time the "Bood of the Eighties" in Southern California was on. The Santa Fe Railroad had completed its line into Los Angeles, and the element of competition which this railroad added proved a great incentive to the "boosters". Railroad rates were reduced, because of a rate war, to ridiculously low levels, and this, with extensive advertising, brought a great influx of people into Southern California. Many new towns were started, often by a wholesale migration from communities in the Middle West where the Disciples were strong. New churches were started in many of these communities.

The Southern California Christian Missionary Society was organized in 1890 and held its first meetings on August 26th and 27th of that year in Santa Ana. The call for this meeting was issued by Cal Ogburn, who was then the pastor of the Riverside Church. A. B. Markle of San Diego was the first president and Mood Heskett of Riverside the first secretary. The first seven secretaries were unsalaried, and according to J. W. Utter, one of the seven, often paid the cost of postage and office supplies themselves.

The original Christian Church on Temple Street continued to grow, and in 1890 called A. C. Smither to be its pastor. Under his able leadership the church acquired a new site at Eleventh and Hope Streets, erected a large building and grew to be a <sup>strong</sup> ~~large~~ congregation. His ministry with this church lasted for twenty years. In recent years there seemed to be little need for a downtown church of the Disciples, and First Christian Church united with the Wilshire Boulevard Christian Church, where this strong united group occupies a large, beautiful building. Dr. Warner Muir is the present pastor of this church, which last year raised more than \$50,000 for



local expenses and more than \$46,000 for missionary and benevolent causes, and over \$7,500 for Chapman College.

When First Christian Church left the Civic Center area for its Hope Street location, B. F. Coulter believed there was still a need for a church in that area. Although this merchant-preacher had already given over \$100,000 to various church enterprises, he spent an equal amount of his own money in erecting a large building on a lot which he owned on Broadway near Temple Street. This action, of a man erecting at his own expense a large building in which he intended to preach to a congregation which did not yet exist, attracted attention in the city. The effort was successful, for when the building was dedicated and the church organized in 1896, there were one hundred and twenty charter members. Coulter continued to preach there, employing associate pastors to carry on the work of the church and engaging evangelists to start mission churches in various parts of the city and in neighboring communities. The location of this church directly across the street from the Court House made it the scene of many weddings which helped to supplement the earnings of the associate pastors, one of which was this writer's father. In 1927 this congregation sold its down-town property, united with the Pico Boulevard Christian Church and erected the cathedral-like building at Arlington Avenue and Pico Boulevard. This beautiful edifice is known as Coulter Memorial.

The growth of population in California since 1890 has been so rapid, particularly in the southern part that it will be impossible to tell of the many churches that were founded, or to mention more than a few of the men and women who have done the work. Limitations



of space force us to tell the story by statistics. The falling off in membership for a time after 1904 is probably due to the separation of the Church of Christ described elsewhere in this volume. These figures were obtained from the Year Books issued by the United Christian Missionary Society, and while incomplete for various reasons are reasonably accurate.

|      |       | No. of<br>Churches | Member-<br>ship |
|------|-------|--------------------|-----------------|
| 1904 | North | 104                | 14,000          |
|      | South | 42                 | 6,370           |
|      | Total | 146                | 20,370          |
| 1910 | North | 104                | 12,121          |
|      | South | 70                 | 14,000          |
|      | Total | 174                | 26,121          |
| 1920 | North | 75                 | 11,836          |
|      | South | 79                 | 18,177          |
|      | Total | 154                | 30,013          |
| 1930 | North | 76                 | 17,232          |
|      | South | 124                | 38,187          |
|      | Total | 200                | 55,419          |
| 1936 | North | 76                 | 16,218          |
|      | South | 123                | 41,388          |
|      | Total | 199                | 57,606          |
| 1940 | North | 76                 | 18,617          |
|      | South | 120                | 46,794          |
|      | Total | 196                | 65,411          |
| 1949 | North | 87                 | 23,005          |
|      | South | 150                | 59,938          |
|      | Total | 237                | 82,943          |

These statistics indicate a healthy growth, with periods of great increase following the two world wars, corresponding with the great influx of population during these periods. In one hundred years the Disciples have increased from one lone



preacher speaking before a tent, to a group of 237 churches with a membership of 82,943. These churches reported offerings for local expenses and missionary and benevolent causes totaling \$2,807,479 for the year 1949. Many unreported offerings would doubtless swell the total to more than three million dollars.

In this growth the women have played an important part. Nearly every church has its local organization, often called the Women's Council or Guild, but soon to be called nationally and locally by the name of Christian Women's Fellowship. Their effort in support of missionary work is still very important. Northern and Southern California each has its own State Board with a paid executive secretary. For the past sixteen years Miss Allena Grafton has held this post in the southland.

Each half of the state has its own missionary society, one being called Christian Churches of Northern California and the other still bearing the title of Christian Missionary Society of Southern California. The principal activities of these organizations concern the establishment and assistance of new churches. In the old days, most of the churches were started by individual preachers who held revival meetings in tents. Sometimes they were assisted by the Society and sometimes they were on their own. J. W. Utter founded ten churches in this manner, including those at Glendale, Alhambra, and Bell. These ten churches now have over 5,000 members. Sometimes such a man as W. F. Holt, for whom Holtville was named, would buy lots in new communities and employ evangelists to start churches.

The newer way is to consult with the Committee on Comity of



Southern California Council of Protestant Churches as to where a Protestant church is needed. Then the Missionary Society secures a lot, builds a chapel, secures a minister who organizes the new church. The church is then given monthly aid until it becomes self-supporting. Most of the churches have, during the years, received such aid. During the past eleven years, under the leadership of Dr. Clifford A. Cole, the State Secretary, the Society has assisted in the establishment of twenty-two churches in Southern California. The statistics show that the Northern Society has been very active too.

The churches support many other causes also. Some of the churches send their money directly to missionaries in the field rather than to the missionary societies. The cooperating churches support a Campus Commission with representatives at the larger universities. In the State Office there is a Director of the Department of Christian Education with a director for the Children's Work Department. There is an organized Laymen's League with local organizations in many churches. There is a Christian Youth Fellowship for young people which sponsors week-long conferences in mountain camps.

In 1916 L. J. Massie made possible a home for the aged in Long Beach. Later an excellent building was erected near San Gabriel, and there in pleasant surroundings a fine group of elderly folk are spending their last years of life.

Chapman College, although under an independent Board of Trustees, has been largely supported by the Disciples. This college,



the legal descendant of Hesperian College and Berkeley Bible Seminary, has large plans for the future. After thirty years on the Vermont Avenue Campus, where for much of the time it was known as California Christian College, the institution is to move to a newly acquired site in Laurel Canyon. Under the vigorous leadership of Dr. George N. Reeves, this liberal arts college intends to become Christian University, and well-laid plans to accomplish this are now being implemented.







## Chapter

XIV

## THE EASTERN ORTHODOX CHURCHES

The Greek Orthodox Church

Anthony Kosturos

Eleven different bodies of the Eastern Orthodox Church exist in the United States. Of these, the two most important groups are the Greek Orthodox and Russian Orthodox.

About the year 1870 many Greek immigrants began to flood the eastern shores of this country. From compatriots who had previously come to ~~America~~ (or "Amerikē" as they called it), these immigrants had been informed of the countless opportunities for financial and social betterment afforded to those who had the ambitious desire to work.

Therefore, it was with a quickening of the heartbeat, provoked by anxiety and wonderment, that these immigrants stepped on American soil. Several years after 1870 "glorious and illustrious Hellas" was deprived of thousands of citizens who were now in "Amerikē" laboring to prosper financially.

Yet, in acquiring mundane riches these toiling Hellenes did not forget their native land (their patritha). Many of them were planning to return eventually. Moreover, they cherished profound reverence and respect for their spiritual heritage, the Orthodox Faith. It is consequently not at all surprising to learn that even prior to the year 1870 a group of Greek merchants had founded the first Greek Orthodox church in New Orleans, Louisiana (1867).

By 1900 the number of Greek Orthodox churches in the



United States was considerable. Therefore, in the year 1908, the Ecumenical Patriarchate of Constantinople entrusted the supervision of the Greek Orthodox in America to Greece.

In August, 1918, the Metropolitan of Athens, the Most Blessed Meletios Mextaxakis, arrived in the United States with an organizational program in mind. When he departed he left the Most Reverend Bishop Alexander as the representative of the Church of Greece. In 1921 Metropolitan Meletios visited the United States again. His sojourn, however, was brief because he was elected Patriarch of Constantinople. In January, 1922, he set forth for the "City of Constantine". In March, 1922, the Ecumenical Patriarchate of Constantinople itself undertook the supervision of the Greek Orthodox in this country and, subsequently, in May of the same year, appointed Bishop Alexander as Archbishop of America. It also created three new dioceses; namely, the dioceses of Chicago, Boston, and San Francisco. The Archdiocese was established in New York.

From 1922 to 1930 the Greek Orthodox Church in the United States showed signs of progress. Unfortunately its progress was seriously hampered by differences of conviction which the laity had regarding the government leaders of Greece. Nevertheless, despite factional difficulties, more churches were erected, Greek schools were organized, and lay federations were formed.



In 1929 Photius II was elevated to the Patriarchal throne of Constantinople. In the following year he sent the Most Reverend Damascenos, Bishop of Corinth, to the United States as Exarch of the Ecumenical Patriarchate. Bishop Damascenos vigorously worked towards the achievement of unity and governed the church with favorable results.

In August, 1930, the Most Reverend Athenagoras, Bishop of Corfu (Kerkyra), was elected Archbishop of North and South America. He arrived at New York in February, 1931, one week subsequent to Bishop Damascenos' departure from this country.

Archbishop Athenagoras remained as such from 1931 to 1948. He accomplished many noteworthy things, and brought about the stabilization of ecclesiastical unity to a very effective degree.

Due to his prosperous and fruitful ministry as the Archbishop of the Greek Orthodox Church in Americas as well as to his remarkable ability as a spiritual leader, he was elected Patriarch of Constantinople in 1948 and is now exercising his prerogatives.

Having this brief historical background in mind as regards Greek Orthodoxy in the United States, let us now concentrate on the establishment and development of this Church in California.

The discovery of gold in California during the latter part of the nineteenth century and the potentialities for progress which succeeded it incited many Greek Orthodox to leave the



eastern states, where they had made their first home in America, and come to the State of "golden" opportunities. Moreover, many of them had directly reached the State from South America.

By 1900 there was a sufficient number of Greek Orthodox in San Francisco to constitute a small parish. Therefore, prior to the historic earthquake and fire of 1906, this band of compatriots organized and founded the first Greek Orthodox parish in California. They named their church "The Holy Trinity".

As time flew by, more Hellenes moved to San Francisco, and joined the existing parishioners in developing their as yet obscure, but progressive, community.

In 1908 similar steps were taken by the Greek Orthodox in Los Angeles. They founded "The Greek Community of Los Angeles and County," and named their church "The Annunciation".

Gradually, communities were established in other cities. By 1930 Greek Orthodox parishes existed in San Francisco (2), Los Angeles, Oakland, Sacramento, Modesto, Stockton, and Fresno. The second parish founded in San Francisco was the result of discord which had factionalism as its source.

From 1922 to approximately 1930 the Hellenes, not only of California but also of all the other states, were engaged in controversial discussions of altercative proportions. Whose policies as to Greece's welfare should be adopted, King Constantine's or Prime Minister Venizelos'? This question was the



central point of argumentative discourses. One group favored the King and their party was called "Vasilikon" (the King's faction). The other group favored the Prime Minister, and their party was named "Venizelikon" (Venizelos' faction).

This difference of opinion brought about a definite division in church affairs, and, as previously stated, the creation of a second parish in San Francisco may be attributed to this division. The new parish in San Francisco was named Saint Sophia. In 1936, however, owing to serious financial difficulties, the parish was reestablished and named "The United Hellenic Orthodox Community of the Annunciation". The financial recovery and reestablishment of the parish was primarily due to the initiative and inspiration of the Very Reverend Basil Lokis, who possessed the remarkable ability of obtaining donations of considerable amounts.

Membership in the existing parishes during the decade of 1920 to 1930 was not, in the least, of great significance. Two concrete examples bring this fact to light very clearly. The parish of San Diego was founded in 1927. Its membership consisted of thirty-five persons. The parish of Modesto, which was founded in 1929, had a total membership of sixty persons at the time of its establishment.

The average number of members in each parish was approximately forty. All the active members of the parishes were male. Women were not permitted to participate in ecclesiastical



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affairs. Moreover, the number of men in each parish was considerably more than that of women, especially during the first half of the twenties.

During the latter part of this period, Archimandrite Callistos, who had at one time been the pastor of Los Angeles, was appointed Bishop of San Francisco. His appointment was conducive to ecclesiastical unity, for the faithful became conscious of closer hierarchal supervision.

With the advent of Archbishop Athenagoras to the United States in 1931 the gaps which had been created owing to the altercations concerning the King and the Prime-Minister were cemented. The Most Reverend Athenagoras worked persistently towards the abolishment of political factionalism and the realization of church unity. He eventually succeeded in successfully carrying out his organizational program.

From 1930 to the commencement of war with Japan, the progress of the Greek Orthodox Church in California was significant. Everyone's efforts took on a satisfactorily united aspect. Membership in parishes increased to a noteworthy degree. The average number of members reached the hundreds.

Consequently, plans for the erection of new churches were studied. Choirs, consisting of young men and women, were enthusiastically organized. Programs concerning the spiritual and moral development of the youth were discussed. Women assumed definite, yet indirect, responsibilities in church affairs



through the Greek Ladies' Philoptohos Society. This society for women was organized by the Archbishop to help the poor (Philotohos - friend of the poor), care for the abandoned, and aid in every parish enterprise of ecclesiastical importance.

In addition, almost all the parishes formally and technically accepted the Constitution of the Archdiocese. This Constitution had ecclesiastical unity and organizational uniformity as its main objectives.

During these years of notable progress the problem of imbuing the youth with the true spirit of Orthodoxy also began to concern the parents. These courageous immigrants had managed to reach a sound financial position. As a result, they at length convinced themselves that California was to remain their permanent home. Hopes of return to their fatherland were altogether forgotten. It was, therefore, only natural that they should ponder on the steps which they might take to bequeath their spiritual heritage to their children with unshakeable confidence. Unfortunately, however, their plans were interrupted by Japan's attack on Pearl Harbor which involved the United States in World War II.

The period from 1930 to 1941 was ecclesiastically fruitful for the Greek Orthodox parishes in California. The parishioners acquired unity and foresight. Their spiritual work brought effective results in creating progressive programs for the future.



During this period the Greek Orthodox of Bakersfield founded a parish (1932). Moreover, during the latter part of these years, Archimandrite Irenaeus was elected Bishop of San Francisco as successor of Bishop Callistos, who had died some time before.

Owing to ill health, Bishop Irenaeus exercised the duties of his office for only a very short duration. After a brief ministry as Bishop of San Francisco, he also died. As yet, no one has succeeded him.

From the end of 1941 to 1950, the work and development of the Greek Orthodox in California may be divided into two parts. The first part centers around the war years. The second deals with the post-war era.

During the war years, hundreds of young men belonging to the Greek Orthodox Faith were drafted into the armed forces. This event naturally made the parishioners who were attached to the home-front war-conscious. Two things became paramount in their minds; namely, fervent prayer for the men in the Service, and open hospitality to all the "defenders of democracy". Every aspect of church-life not related to them assumed secondary importance.

At length, the war terminated and the soldiers returned to their respective homes. The post-war era began, and parish-life was enthusiastically revived. The war veterans took an active interest in the ecclesiastical and spiritual development of



their community, Church membership increased in all the parishes. San Francisco and Los Angeles reached the thousand mark.

On December 8, 1948, an event of historic significance took place. The newly-elected Ecumenical Patriarch of Constantinople, Athenagoras I, the former Archbishop of North and South America, founded the first Greek Orthodox monastery and missionary center in the United States at Byron Hot Springs, Byron, California. He named it the "Monastery of St. Paul".

This Monastery, or Mission, as it is popularly called, was founded to serve those Christians who have sparsely settled throughout the western states and are deprived of a priest, to help them fulfill their spiritual desires and aspirations. Moreover, this Mission was founded to exist as the moral and religious oasis to which all the faithful might turn to drink of the invigorating waters of Orthodox thought and ritualistic ceremonies. In the future it undoubtedly will become the center of Greek Orthodox theology and spirituality in the West. Already missionaries have begun to preach the gospel. They are now planning to write and publish pamphlets and books of soul-saving significance.

When the Patriarch founded the Mission he appointed Archimandrite Benedict Papagiannacopoulos as its first Abbot and Leader. The Very Reverend Father Benedict has been in the ranks of the celibate priesthood for twenty-three years and, at



present, he and two missionaries are carrying on the work assigned to them. The two missionaries are the Very Reverend Father Silas Koskinas and the Very Reverend Father Timotheos Pantelakos. In the summer of 1948, approximately seventy-five Orthodox youngsters remained at the Mission for two weeks. They imbibed Orthodox culture and engaged in a recreative camping program.

During 1947-48-49 the parishes of Stockton and Vallejo planned and erected new churches for their spiritual necessities. Also, in 1949 the parishioners of Los Angeles, with Charles Skouras as their chairman, began the erection of their new church, which will be named St. Sophia. It will be the most beautiful Orthodox church in California and one of the most beautiful Orthodox edifices in the United States.

Today, the Orthodox parishes of California are steadily progressing, and more parishioners are becoming interested in ecclesiastical affairs.

It is not optimistic to state that Orthodoxy will some day gain an admirable position in the entire state of California as regards its teachings, ceremonies, and objectives.



### The Russian Orthodox Church

Russian traders and explorers began to emigrate to Alaska from Siberia in the first half of the eighteenth century. Being of the Orthodox faith Russians taught the natives, who were heathens then, Christian doctrine and the truth of their Orthodox Church. They succeeded very well in their missionary work, though it was new to them. Merchant Golikoff baptised a group of Aleuts on Umnak Island in 1763 and <sup>a</sup> little later, in 1774, another Russian merchant and organizer of the Trading Company of Alaska, Shelekhoff, baptized 40 Aleuts on Kodiak Island. The other members of the Company were also interested in bringing to Christianity the natives of Alaska.

Realizing that the layman's missionary service cannot substitute the clergyman's care for the converts and seeing the necessity of a church service for them as also for the Russians, who were coming to America in large numbers, Shelekhoff requested the Holy Synod of the Russian Church to send to Alaska priests and other missionary workers.

In 1792, the Holy Synod, in compliance with the Shelekhoff's request, sent to America eight members of the Valaam monastery, charging them to organize in Alaska missionary work for the natives and to minister the Russians in their spiritual needs. This group of missionaries with Archimandrite Ioasaph as their Superior, arrived on Kodiak Island, Alaska, on September 25, 1793.



Here they built a church in the name of the Resurrection of our Lord, and it was the first Orthodox church built in America. One hundred years after, September 25, 1894, when Archbishop Nicholas was a Diocesan of America, the Century Anniversary of the Orthodoxy in America was celebrated in San Francisco, then Cathedral city of the North American diocese.

The zeal and ability of the first Russian missionaries was well manifested in Alaska. They brought to the Church more than twelve thousand new members and had churches and chapels built in every Christianized settlement. One of the Missionaries, Father Yuvenaley died a martyr at the hands of the savages, as also later Aleut Peter was tortured for the Orthodox faith in Fort Ross, California, by Spanish inquisitors-Jesuits. Father Herman, also one of the eight from Valaam, spent his saintly life among Aleuts on Spruce (Yeloviy) Island, devoting his time entirely to the teaching of natives and care of the school Children. His grave there now is a shrine for Alaska and his name is pronounced with a reverence as that of a saint by the Aleuts.

Within two years of progress of the Russian missionaries service in Alaska came a need for direction of church affairs by a unified authority and Archimandrite Ioasaph was consecrated Bishop--to be the head of the American Orthodox Mission. Bishop Ioasaph was consecrated in the city of Irdutsk, Siberia, as Bishop of Kodiak, but on his way to America he perished in the sea with all his staff, when the ship on which he was sailing,



"Phoenix," was wrecked near Kodiak Island in 1797.

In 1824 on Unalaska Island landed a young priest, John Veniaminoff, with his young wife and two little boys, who traveled from Irkutsk to Kamchatka over Siberian snow fields on dog or reindeer sledges and from there on a schooner to Alaska. With this missionary is connected a great development of Christian work in Alaska.

Father Veniaminoff stayed in Unalaska for ten years and loved his new flock, the Aleuts. He was to them a priest, teacher, doctor, nurse and mechanic. He taught them not only how to believe right, but also how to live right. This good priest was so interested in the welfare of his Aleuts that he instructed them how to wash themselves with soap, how to nurse the children and how to use the food. He acquainted the savages with the rules of hygiene and introduced some industry among them, such as even making watches and clocks, etc. He made all Aleuts of the Islands and nearby places Christians and educated them. He invented the Aleutian alphabet and composed the grammar. He translated the Holy Scripture and other books into Aleutian. Father Veniaminoff was a genius and a great missionary.

In 1834 Father Veniaminoff was transferred to Sitka and labored among Kaloshs with the same zeal and success. Here stands St. Michael's Cathedral which is even now an ornament for Alaska and which was built by him, and the clock on the belfry that shows time even now was made by his hands. In



1840 Father Veniaminoff was consecrated Bishop to Alaska and was administering the Mission for 15 years more.

From Alaska Russians moved down the Pacific Coast and established themselves near Bodega Bay in California, about fifty miles north of San Francisco. Here they built a typical Russian settlement with small church in settlement. Many Aleuts from Alaska and Indians of California attended ~~to~~ the services which were held by Russian priests. Aleut Peter, martyred for the Orthodox Faith, proves that Fort Ross did a great service to the Church and should be remembered by Russian descendants.

This church stands there to the present time and Clergy from the Holy Trinity Cathedral of San Francisco, with many of their members, hold divine services here every Fourth of July. The settlement is known as Fort Ross because the main part of it is surrounded with high walls around it and the inhabitants were always on the watch for enemies.

Now Fort Ross is the property of the State, under the Native Sons of California supervision. In 1844, Russians sold their possessions here, including Faralone Islands and the lands on Russian River, Napa, and Sacramento Valleys and moved back to Alaska.

The Civil War of 1863 brought the Russian fleet to the Pacific Coast to protect the Union. Chaplains from the Russian man-o'-wars were serving the Orthodox people of San Francisco--



--Russians, Serbians, Greeks and others. Father Cyrill baptized many children among them John Dabovich, later Father Archimandrite Sebastine, first American born missionary here from Serbian parents.

In 1867 Alaska was sold by Russia to the United States and with this sale came the change in the status of the clergy of the American Orthodox Mission. They became foreigners to the new Government and some, who accepted United States citizenship, became foreigners to their mother country. The Russian Government of the American Orthodox Mission and the United States Government agreed to leave the church properties in the possession of the Mission so long as there shall be members of the Orthodox Church who would need them for ~~the~~ religious purposes.

In 1870 American Orthodox Mission was organized into a diocese of Aleutian Islands and Alaska and the Bishop who was appointed by the Holy Synod the same year was a Diocesan Bishop for all America. After Bishop Innokenty there were two Bishops-- Bishops of Kamchotka diocese with the title of Novo-Archangelsk, the city on Sitka, and after them Bishop John was the first Bishop of the American Orthodox diocese. He moved the See from Sitka to San Francisco, California, in 1872 and governed the diocese till 1876 when he was transferred to Russia.

Bishop Nestor succeeded Bishop John in 1879 and was in charge of the diocese till 1882. He established the Cathedral



in a permanent building and had provided Bishop's residence, Consistory's offices and other accommodations for the benefit of the Diocese at 1715 Powell Street. During his visitation to Alaska he was drowned near St. Michael, the body being found by Unalaska Island and buried there in 1882.

After Bishop Nestor's untimely death the American diocese was under supervision of the Metropolitan of St. Petersburg Isidor up to 1888, when Bishop Vladimir was appointed to it. Bishop Vladimir's stay in America was not a long one, but it was marked by the movement of Russian Uniats to rejoin the Orthodox Church. First parish of Russian Uniats to renounce their union with the Roman Bishop and to accept the jurisdiction of the Orthodox Bishop in America was the Minneapolis parish under the leadership of their noble pastor, the Venerable Father Alexis G. Toth. The Russian cross on the Cathedral in San Francisco attracted once to Minneapolis Russians, who were collecting funds for their church in that city, and they thereupon found out that there was a Russian Orthodox Bishop in San Francisco. Then they informed the fact to the Rev. Father Toth and the latter went to San Francisco and requested Bishop Vladimir to take the parish of Minneapolis into the Orthodox Church under his jurisdiction. This was done by the Bishop in 1889, when he came to Minneapolis and reunited to the Mother Church the descendants of those Russians who were without their knowledge or will, brought under the Roman rule by the Brestlitovsk Unia of 1596. It was the beginning of the widespread return of the Uniats to the Orthodoxy that counted so much for the success of the Russian Orthodox Church in America.



### Outstanding Church Celebrations

During the Church's 154 years of missionary work in North America, she had several important anniversary celebrations.

The First One was in 1894, during Bishop Nicholas' pontificate, in commemoration of the Church's one hundreth anniversary. The celebration was held at the San Francisco ~~(Cal.)~~ temporary Cathedral. His Eminence, Bishop Nicholas, issued a special Pastoral letter for the occasion in two languages, Russian and English. In those days ~~the~~ Church had in the United States only six parishes.

The Second Celebration was on October 8, 1944, in commemoration of the 150th Anniversary of ~~the~~ Church's missionary work. On that year the Church had over 266 parishes in the United States and Canada.

The 150th Anniversary Celebration was held at the newly acquired Russian Cathedral (59 East 2nd. St., New York City). The high Mass Liturgy Service ~~(in the morning)~~ and the "Te Deum" Service ~~(at 6 P.M.)~~ were headed by His Grace, Metropolitan Theophilus, who was assisted by three Archbishops, four Bishops, 75 priests, and four Deacons. The Church was overfilled with worshippers.

~~Later in the evening, the celebration was concluded with a solemn banquet at the New York Commodore Hotel. There were present over three hundred persons at the banquet.~~

The third Celebration was held on May 8th, 1948, in commemoration of the 50th Anniversary of ordination of His Grace Metropolitan Theophilus.



The Russian Orthodox Church in North America in 1948  
had 346 Churches, 283 Clergy, and 300,000 Communicants.  
Of these totals, about **14** Churches, **18** Clergy,  
and **6,000** Communicants. are to be found in California.



~~Chapter on THE EVANGELICAL AND REFORMED CHURCH~~  
~~Contributed by-- Harold E. Ditzler~~  
~~Minister of the First Evangelical and Reformed Church~~  
~~Los Angeles, California.~~

No denomination in America is more ecumenically minded, than the Evangelical and Reformed Church. No other church body has a greater diversity of antecedents, or religious heritage.

The Evangelical and Reformed Church came into being on June 26, 1934, in Cleveland, Ohio. When its first constitution went into effect in 1940, the component parts of the new denomination were marking the following anniversaries;---215th--The Reformed Church in the United States; 100th--The Evangelical Synod of North America, and the 50th for The Hungarian Reformed Church.

Other church unions in the United States united members of the same family, as Methodists with Methodists or Lutherans with Lutherans. Here however, was something new in church union for this country, the inter-marriage of two different families, Lutheran and Reformed. To maintain the historical continuity with the Reformation, the symbolic books of the Lutheran and Reformed Churches, namely the Augsburg Confession and Luther's and the Heidelberg Catechisms, were accepted.

Both the Lutheran and Reformed branches of the church date back to the year 1517, when Luther began his work of the Reformation in Germany and Ulrich Zwingli, in Switzerland. In 1529 these two leaders met in Marburg, Germany and drew up fifteen points of possible agreement. They hoped to come to an understanding that would unite their efforts in a common cause; but they could agree on only fourteen and one-half points. They differed over the interpretation of the Lord's Supper and henceforth went their separate ways.

In 1817 Frederick William III, the king of Prussia, added his royal influence toward overcoming the denominational differences in his realm, by proposing that the Lutherans and the Reformed be merged into a new body to be known as The United Evangelical Church of Prussia. It was from this background that immigrants came to the United States and settling in the middle west, started the fellowship in 1840, which later was to be known as The Evangelical Synod of North America.

The Reformed Church in the United States dates back to October 15, 1725, when John Philip Boehm administered the first communion in the Falkner Swamp congregation, near Philadelphia, Pennsylvania. While nearly all of the members of these new congregations in Pennsylvania were of German descent, the churches themselves were under the authority of the Synod of Holland. What is more, they got moral and financial support from the Church of Scotland, which now bears the label, Presbyterian.

It is interesting to note that John Knox, the father of the Church of Scotland, never founded the Presbyterian Church, as such. After his schooling in the Reformed Faith in Switzerland, he went to Germany, where he became pastor of the Reformed Church at Frankford-on-Main. From this pastorate he went directly to Scotland, where in 1567 he founded--  
"The Reformed Church of Jesus Christ in Scotland".

*do not underline*



The term Presbyterian was a nick-name applied to the Reformed Church in Scotland, by the Anglican Church in England. It grew out of the conflicting forms of church government; the Anglican church being ruled by bishops and the Reformed church by presbyters or elders.

Thus the Reformed Faith which came directly from the Continent to America, retained the original name--Reformed, while the same Faith and doctrine which came to America by way of Scotland, became known by its nick-name,--Presbyterian.

The General Assembly of the Church of Scotland, meeting 22nd May, 1752, spent much time planning help for "The German Reformed Churches of Pennsylvania." They sought to help full fledged brothers in the Faith, by ordering a Relief Collection to be made at the church doors of all the parishes of Scotland, "upon the last Sabbath of November next." "The General Assembly ordains this Act and Recommendation to be read from the pulpits of all the churches of Scotland, the Sabbath immediately preceding the day named for said collection, and the ministers at the reading of it, to exhort the people in the most earnest manner, to contribute according to their ability for a purpose so charitable and important."

No wonder that the Church of Scotland in 1931, received the present writer as a long lost brother, when he came from the Reformed Church in Pennsylvania, to serve for four years in the ministry of the Church of Scotland.

The Presbyterian and Reformed Churches in every country are united at the top, in ~~the~~ "The World Alliance of Reformed Churches, holding the Presbyterian System." These Churches having been originally united at their roots and presently at the top, we look forward with hope to a day when their unity might be whole and complete.

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Out of this general background, two pertinent observations carry over into the work of the denomination in the State of California. (1)-- A century after the German Reformed Churches in Pennsylvania were the recipients of help, they were called upon to finance the mission churches of California. (2)--The persistent and for many years exclusive use of the German language was a draw back to the growth and progress of the Reformed Church in California, while her sister denomination, the Presbyterians, using only the English tongue, made progress in rapid strides.

With the discovery of gold in 1848 and the admission of the State into the Union in 1850, California became the "El Dorado" of the west. Among those who came here to seek a fortune, were many Germans who settled in the principle centers like San Francisco, Stockton, Los Angeles and other communities. These attracted the attention of a young German minister who was newly installed as pastor of the Second Reformed Church, Harrisburg, Pennsylvania. His name was Frederick Fox.

In April 1886, Frederick Fox and his wife set out for California to establish the Reformed Church in that area of the country. They reached San Francisco on May 19, 1866, having been enroute four weeks by way of Nicaragua.



Thrown back on his own resources and obliged to eke out a ~~meager~~ livelihood, he served for a while as agent for the California Sabbath Society. For one year Fox worked for the Presbyterian Church and founded the Emanuel Presbyterian Mission in San Francisco. Then, on April 11, 1869, he organized the First Reformed Church on the Pacific coast, in San Francisco. In 1870 this church had 26 members and in 1871, 32 members.

In 1871 a mission was started in Stockton with 25 members. Another was started at Napa City. Fox soon found it necessary to invite other ministers to help him. One of his invitations went to Rev. John Gantenbein who was then pastor of St. Paul's Church in Philadelphia.

On July 17, 1873, Gantenbein in a letter expressed his willingness to go to California, as soon as he received an official call. As a missionary at Napa City he was to receive an appropriation of \$ 300, with an additional \$ 100 for travelling expenses.

Gantenbein soon discovered that there was no money available, even for this small salary and he immediately set out to raise the necessary funds on his own. In all he raised \$ 3300 and on August 15, 1874, with his family he left for New York to get a boat ~~thru the Panama~~ for Panama. Here they travelled over land to the Pacific coast where they took another boat for San Francisco, arriving there on September 6, 1874.

He spent a week with the brethren in San Francisco and assisted them in the organization of the first Classis on the Pacific coast.

On September 17, 1874, Gantenbein and his family arrived in Portland, Oregon, to begin their pioneer work for the Reformed Church in that area. The Board of Missions had decided upon this field rather than the work first planned for Napa City. Gantenbein became an outstanding religious leader of the Pacific Northwest, while maintaining his membership in The San Francisco Classis, 700 miles away.

In 1872 an attempt was made by the Reformed Church to start work in Southern California. Los Angeles then had between six and eight thousand inhabitants. A mission was started in this year by Rev. J. Wernly, but was short lived. A lot was purchased and afterward sold. Later on the same lot was sold for over one million dollars and is the site of the present Biltmore Hotel in Pershing Square.

The churches up North <sup>temporarily</sup> fared somewhat better. In January, 1875 Stockton became a self-supporting congregation. In 1881 San Francisco likewise went to self-support. A mission was started at Alameda. But there were frequent changes among the ministers. At Stockton an unprincipled minister entered the flock and practically disrupted it. At San Francisco a vacancy for two years discouraged the people. Finally, in the late eighties the work at San Francisco and Stockton was closed. In 1890 the San Francisco Classis was disbanded and thus the first era of the Reformed Church in California came to a close.

When the work was discontinued in California, one of the missionaries, Rev. E. DeGeller, went to Dallas, Texas, where he started a mission which was afterwards taken over by the Evangelical Synod and which today is the flourishing St. Paul's congregation of ~~the~~ the Evangelical and Reformed Church.

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California District of the Evangelical Synod of N.A.

As the work of the former Reformed Church in the United States was coming temporarily to a close in California, the work of the Evangelical Synod of North America was just beginning.

This denomination's first pioneer to the west, was Rev. E. J. Hosto, who in 1884 was sent by district 7, to San Francisco to work among the Germans.

This humble winner of souls, began his work at an annual salary of \$ 140, much of which was spent for travelling purposes. He continued his work in San Francisco until 1885, when Rev. G. Niebuhr, his future son-in-law, became his successor and soon after organized St. John's congregation.

Two illustrious sons of this Rev. G. Niebuhr and his congregation, have become known around the world as religious leaders. The one is Dr. Reinhold Niebuhr, professor in Union Theological Seminary, New York, and the other is Dr. Richard Niebuhr of Yale Divinity School. California is indeed proud to claim these two men as native sons.

Rev. Hosto went to Whitmore, Shasta Co., Calif., to establish a colony for Evangelical Christians. This work proved unsuccessful because of the lack of railroad facilities. He organized Zion's congregation in Whitmore and at the same time preached in Twin Valley. Both places had to be discontinued.

The first Evangelical pastor in Southern California was Rev. Paul Branke, who in 1886 organized Peace Congregation in Los Angeles and erected its house of worship the following year. Simultaneously, Rev. Branke preached in Pomona and laid the foundation for St. John's congregation, whose first pastor was Rev. W. Schmidt.

St. Peter's congregation was organized in San Diego, by Rev. Pistor, but it existed only a short time. In the same city thirty years later, Rev. G. Gekkler established Zion's congregation, only to be discontinued in 1918, when the Board of Home Missions refused further support.

In 1888 Rev. Schmidt of Pomona, tried to continue the work of Hays Valley, San Francisco, which had ~~been~~ been begun by Rev. Schilling and who had decided the work to be futile. In 1890 Rev. Schilling organized St. John's congregation in Woodland. In addition he preached in Clover District, Hungry Hollow, Blacks, and Dixon. Later Clover District joined Woodland and Hungry Hollow and Blacks were discontinued. A parsonage was built ~~by Rev. J. Mangold~~ in Woodland, by Rev. J. Mangold in 1901.

St. Paul's congregation in Hueneme, Ventura County, was established in 1890 by Rev. Branke; but was discontinued under his successor. In 1894 Rev. Branke organized St. Paul's congregation in San Francisco, where he built a house of worship the following year. During this same year, Grace church, Petaluma, was organized and a church building purchased by Rev. C. Scholz.



The entire mission territory along the Pacific coast, had been under the jurisdiction of the 7th District from 1884--1886; of the old Kansas District from 1886-1889 and from then on, under the West Missouri District until 1894, when the work in Oregon and Washington was placed under the jurisdiction of the Washington Mission District.

God's Word was now preached at 23 places, which was sufficient to form a new District. Therefore on July 10, 1894, eight ministers gathered in San Francisco to organize the Pacific District. The first Conference of this new body was held on May 10, 1895, in St. John's Church, San Francisco, with the following delegates:--Revs. Paul Branke, E. J. Hosto, Dr. G. Howe, J. G. Mangold, H. Ongerth, J. Schilling, C. Scholz, C. F. Strum and C. Waehlte. The lay delegates were, Jacob Mohr (St. Paul's) San Francisco, F. Kitzmann (St. John's) San Francisco, J. G. Rath of Woodland, J. Huttenlocher, Los Angeles and H. Gotjen, Petaluma. There was no delegate from Pomona.

Rev. J. Endter organized the first congregation in the newly formed District, Eden Congregation at Mt. Eden. This work was abandoned in 1901. Later the same year, Peace congregation was organized at San Raefel, by Rev. A. Janke. During its brief existence, it was served by pastors from neighboring Evangelical Churches.

In 1911 St. Matthew's congregation in San Raefel was established and in 1913, during the pastorate of Rev. G. A. Hensel, the church building was erected. This congregation was disbanded in 1942.

Work was started at West Berkeley in 1895 by Rev. Janke, which culminated in a congregation in 1902, under Rev. Endter. The congregation was short lived. In 1896 Rev. Schilling organized an Evangelical congregation in West Yolo, near Woodland and the St. Luke's congregation in San Francisco. The latter congregation, thirty years later was united with St. Paul's, under the name of Bethel congregation.

St. Mark's congregation in Oakland, had its start through the untiring efforts of Rev. C. Off, who in spite of his advanced years, labored in this field from 1899--1901. He organized a Ladies Aid and his successor in 1901, organized the congregation. In 1924 Rev. Eugene Baltzer relocated the congregation and erected a new church and parsonage.

In 1900 Peace Church, Los Angeles, with its pastor Rev. C. Scholz, left the Synod. Rev. Off took care of those members who remained faithful and organized them into St. Paul's congregation. Under the Rev. O. Satzinger, the congregation grew strong enough to acquire property and in 1904 to erect a church building. In 1906 Rev. Satzinger, with a part of the membership of St. Paul's, organized the Immanuel's congregation in Los Angeles and purchased a house suitable for both a parsonage and a place of worship. In 1911 he relocated his congregation and erected a new church building and parsonage on Jefferson Blvd. This congregation was dissolved in 1947, the majority of the members going to St. John's and a half dozen taking their membership with Rev. Wm. P. Thiel and his family to First Church, Los Angeles.

Rev. F. H. Freund had been busy investigating and preparing the field in Redding, so that in 1902, Rev. C. Struckmeier could establish St. John's congregation in that city. In later years this field was lost.

Rev. Endter



In Livermore, near San Francisco, from 1901-1903, Rev. Irion had vainly tried to organize a congregation. At this time work was discontinued at nearby Pleasanton, where as early as 1894, Rev. Ongerth had served as first pastor. Rev. F. Walter, already advanced in years, was sent in 1902, to Tehama, Corning, Germantown and later to Vera Cruz to do missionary work, but did not find enough Germans at either place to warrant forming a congregation.

Work was started in Pasadena in 1904. Rev. F. Reiser organized a number of former members of a Lutheran Church into St. John's Evangelical congregation. A church building was erected in 1908 during the pastorate of A. E. Jensen. Thirteen years later a larger property was purchased by Rev. E. G. Gilbert. The congregation is now known as First Church, Pasadena.

In 1907 Rev. Struckmeier in Oakland, tried unsuccessfully to extend mission work to the neighboring towns of Fruitvale and Elmhurst. At the same time Rev. A. Boether took charge of a Lutheran congregation at Valley Home (Talheim). This field was lost when in 1912 he moved to Lodi.

Rev. Paul Branke in 1910, during his pastorate in St. Paul's church, Los Angeles, organized Zion's church in that city. Rev. J. Irion became the first installed pastor. In 1925 the congregation relocated at City Terrace. In 1927 Rev. A. J. Helm tore down the old building and erected it again on the new lots. A new parsonage was built in 1928 by Rev. F. Schlinkman.

In 1914 Revs. Arends and Branke preached for a while in Imperial City. The former pastor organized Emmanuel congregation in Lodi in 1915, which continued but three years. Rev. Lebhart in 1915 began to do missionary work in Sacramento. Two years later he organized First Evangelical congregation, which continued until 1927.

Rev. A. Meyer of San Francisco, in 1914 began to preach at San Bruno and four years later organized St. John's congregation. A church building and parsonage were erected by Rev. Carl Saenger in 1921. During Rev. Koehler's pastorate an adjoining lot was purchased.

An Evangelical congregation was organized by Rev. Saenger in 1919 at El Centro, Imperial Valley. A house was bought for worship, but the work had to be discontinued four years later, when the Home Mission Board refused further support.

In 1918 Rev. A. Bahnsen organized St. Paul's congregation in Richmond, near San Francisco, which existed but a few years. In 1919 work was undertaken at Eaglet, but proved unsuccessful. 1921 saw two additional enterprises started which likewise came to naught. In the one, Rev. J. Roth organized a number of German Russian families in Fresno into Emmanuel congregation. Soon after a church building and parsonage were purchased. He also served temporarily Zion's congregation at nearby Earlimart. Both congregations had to be discontinued when in 1928 the Board of Home Missions refused further support. The Emmanuel congregation started in Bakersfield in 1921, was discontinued a few years later.

With a growing sense of the need for the establishment of English speaking congregations, The Rev. J. Helmkamp was sent to Los Angeles for this purpose. In 1921 he organized the First English Evangelical Church. The erection of a house of worship was started in 1923 at the close of Rev. A. Bahnsen's pastorate and was completed under the temporary supervision of



Rev. Paul Branke. In 1924 the name was changed to St. John's congregation. In 1925 Rev. G. H. Gebhardt became the pastor. Two years later the adjoining lot and dwelling were purchased for a community house. A beautiful sanctuary was erected in 1930. The congregation went to self support in 1947 under the Rev. Clyde McNelly. The Rev. Charles J. Bruesch, Jr., has been the pastor since November, 1948.

Zion Church, Long Beach, was started in 1925, by the Rev. George P. Ellerbrake. This name was adopted in grateful recognition of the great financial help which had been given them by Zion Church, Indianapolis, Ind. The present minister is the Rev. Louis P. Landgrebe and the newly adopted name of the congregation is The Parkway Church.

Early in 1930 Rev. E. H. Stommel arrived in Los Angeles and within a short time was able to rejuvenate Zion congregation in City Terrace. He also organized the Hollywood Evangelical congregation, which is now merged with Trinity Church, West Hollywood.

Upon the request of the District, the General Conference at Rochester in 1929 changed the name to California District. It is a sad commentary to relate that of the 64 churches started in California by the Evangelical Synod of North America, only 11 remain in 1949.

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#### Second Era of the Reformed Church in California —(1900-1940)

In 1887 First Reformed Church, San Francisco closed its doors for lack of funds and mission support. In 1890 the San Francisco Classis was disbanded, bringing to a close the First Era of the Reformed Church in California. But a new Era was in the making.

German Russian families, with Reformed background, were coming to California from North and South Dakota. Churches for these people were established at Lodi and later at Shafter. Hope congregation was started in 1900 as a rural church near Lodi. The first pastor was Rev. J. Jungeblut, who came into the Reformed Church from a Presbyterian pastorate. A church split soon occurred and Rev. Jungeblut went out with half his congregation and formed an Independent congregation called Zion Reformed Church. In 1909 Rev. Wernly, who had previously been in Los Angeles, became pastor of Hope Church. In 1911, rural Hope Church split again. The two members started Salem Church. The same ministry served both congregations. Rev. Schnulle became the pastor of these two churches in 1911, Rev. Nuss in 1915, Rev. Rittershaus in 1917 and Rev. Wm. P. Thiel in 1919. In 1922 Salem and Hope Churches united and worshipped in the city, keeping the name Salem. In 1932 Rev. Birk came to Salem.

In 1928, another Independent Church was started, which was also called Hope. The first minister was Rev. Zogg, followed in 1930 by Rev. F. Aigner and in 1932 by Rev. G. Zenk.

Salem and Hope Independent churches merged in 1943 to form Zion Reformed Church, Lodi. Shortly thereafter, Rev. Reuben Huenemann became the pastor of what today is the largest congregation in California Synod.

Ebenezer Church, Shafter, was organized in 1919 by Rev. Rittershaus of Lodi, just before he returned to a pastorate in South Dakota. Rev. Wm. P. Thiel was the first minister to serve Shafter, which he did from 1919-1926, while living in Lodi, 240 miles distant.



In 1927 Shafter became an Independent church and called the Rev. G. ~~Zenk~~ Zenk as first full time minister. In 1932 Rev. A. Funk became pastor and in 1939 Rev. Robert Klaudt.

The First Japanese Reformed Church in the United States was organized on October 30, 1910, in San Francisco, by Rev. J. Mori. In ~~18~~ 1878 the Reformed Church had opened its work in Japan. In the interval more than 500 Japanese, who had been baptized by ~~our~~ missionaries in Japan, had come to live in America. Mr. Mori had been a student at Heidelberg College, Tiffin, Ohio and later graduated from Central Theological Seminary, Dayton, Ohio, thus being well qualified to engage in this work.

When the Japanese work spread to Los Angeles and Red Wood City and other points, the Rev. Mr. Mori was made Missionary at Large. Rev. S. Kowta continued the work in San Francisco successfully and Rev. K. Suzuki in Los Angeles.

The most beautiful church of the denomination on the West Coast is First Church, Los Angeles. What Rev. J. Wernly had failed to do in 1872, Rev. A. Steinebrey set in motion in 1914. The Rev. A. F. Lienkampfer succeeded Mr. Steinebrey as pastor, and he in turn was followed by Rev. G. Von Gruening. Upon the death of the latter, Dr. Edward F. Evemeyer became minister of First Church in 1927 and served in that office until 1940, when he was succeeded by the writer, Rev. Harold E. Ditzler. Rev. William P. Thiel is now the Assistant Minister at First Church.

Trinity Reformed Church, West Hollywood, was organized in 1924 by Rev. M. M. Noacker. In 1937 it merged with ~~the~~ Hollywood Evangelical congregation to be known as Trinity Evangelical and Reformed Church. This was the first church built under the superintendency of Dr. Edward F. Evemeyer, who in 1921 assumed the superintendency of the Department of Home Missions on the Pacific Coast.

The First Hungarian Reformed Church of Los Angeles came into being late in the 1920's. The church has made splendid progress under Rev. Albert Hady and its present minister, Rev. Anthony Szabo.

California Classis of the Northwest Synod of the Reformed Church in the United States, came into being in First Reformed Church, Los Angeles on Jan 26, 1932. It was a daughter of the Portland-Oregon Classis, where all but two of its member churches were enrolled. The new Classis had 657 communicant members in the following churches:-

|                                            |     |
|--------------------------------------------|-----|
| First Reformed, Los Angeles,-----          | 176 |
| Salem Reformed, Lodi,-----                 | 102 |
| First Reformed, San Francisco,-----        | 91  |
| Trinity Reformed, West Hollywood,-----     | 88  |
| Ebenezer Reformed, Shafter,-----           | 89  |
| Japanese Reformed, Los Angeles,-----       | 59  |
| First Hungarian Reformed, Los Angeles,---- | 52  |

The first officers for California Classis, were-----  
President: Rev. Wm. P. Thiel, Vice President: Elder Gilbert Peck,  
Stated Clerk:-Rev. Francis J. Schmuck, Treasurer:-Rev. K. Namekawa,  
Corresponding Clerk:- Rev. Sohei Kowta.

The last session of California Classis was held in First Reformed Church, San Francisco, on January 31, 1940. On the same day in Bethel Evangelical Church, San Francisco, the California District of the Evangelical Synod of North America, met in its final session. The next day, February 1, 1940, these two bodies united in the organization of California Synod of the Evangelical and Reformed Church. Presiding was Dr. L. W. Goebel, president of the General Synod.



California Synod of the Evangelical and Reformed Church (1940-1950)

The Constitution of the Evangelical and Reformed Church was adopted by the General Synod meeting in June 1938 in Columbus, Ohio. It was to go into effect January 1, 1940. One month later to the very day, California Synod was organized. The Rev. B. A. Schalow, D.D., pastor of St. John's Church, San Francisco, was elected as the first president of the newly formed synod.

The most characteristic aspect of the Synod in the ensuing decade lay in the field of Church Extension.

Early in 1941, the Rev. Arthur W. Felkley, who for several years had been associate pastor at First Church, San Francisco, was sent by the Board of National Missions to organize The Morningside Community Church in Inglewood. On February 15, 1942, this congregation dedicated a beautiful chapel, the gift of the Rev. Jacob Nuesch. After brief pastorates by Rev. Felkley and his successor Rev. Paul Surbey, the work at Morningside came to a temporary stand still. It was then that the Board of National Missions brought in one of the ablest ministers of the denomination, Dr. Frederick Frankenfeld.

Meanwhile, the Board of National Missions engaged the Rev. Harold E. Ditzler, pastor of First Church, Los Angeles, as Director of Church Extension for California Synod. This involved work in three states, California, Arizona and Nevada. So that the work at First church would not suffer under this arrangement, the Board provided the services of Dr. Paul L. Gerhard, as assistant pastor of First Church.

Surveys were made in Las Vegas, Nevada and at Phoenix, Arizona. Allocations were secured through Comity for the establishing of new churches at Burbank, Sherman Woods and Arcadia, California. Building lots and a parsonage were purchased in Burbank and the services of Rev. Guy J. Moyer were secured early in 1946, when the Mountain View congregation in that city was organized. In spite of the fact that more than 400 persons had signified their interest in the Burbank Church and the worship facilities were taxed to over flowing, the Board of National Missions could not see fit to grant Burbank a High Potential Rating and thus assure the necessary financial help. Consequently, Rev. Moyer went to a challenging field in Illinois and the congregation at Burbank disbanded.

In 1942 the First Hungarian Church of San Bernardino, was organized by the Rev. Alois Krisik, who passed away in 1947 and whose successor is ~~xx~~ the Rev. Joseph Herczegh.

By 1947 the Board of National Missions had apparently decided, so far as California was concerned, to put all its eggs in one basket. Accordingly, they invested or donated \$ 110,000.00 to Morningside Church in Inglewood. When this church was completed and dedicated in the Spring of 1949, Dr. Frankenfeld announced his plans for retirement. His successor, the Rev. John W. Flucke, began his new work September 1, 1949.

On March 1, 1947, the Board terminated its sponsorship of a Director of Church Extension for California Synod and its support of Dr. Gerhard in First Church, Los Angeles. In the latter church, Rev. Ditzler terminated his pastorate on October 15, 1949, to become minister of one of the key churches of the denomination, St. John's Church, Lansdale, Pa. His successor, Rev. Armin A. Geisler, became pastor of First church, December 1, 1949.



*approaches*

As ~~we approach~~ the California Centennial year of 1950, the Evangelical and Reformed Church is mindful of its slow progress in California in the days that are past. It is a sobering fact that in the twenty-one congregations of California Synod, there ~~are~~ at present, less than three thousand members. However, the last word is not one of defeat. The Evangelical and Reformed Church is not a dying sect. Her 750,000 members across the nation constitute one of America's most progressive denominations.

On June 26, 1950, in Cleveland, Ohio, the Evangelical and Reformed Church will unite with the Congregational Christian Churches to form a new denomination--THE UNITED CHURCH OF CHRIST. This union will bring new strength and vitality to ~~our~~ churches in California and a new impetus for service in the Kingdom of God.

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FINIS

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While 90 % of the above manuscript has never appeared in printed form before, deep appreciation for valuable information is hereby extended to Dr. Charles E. Schaeffer, secretary emeritus of the Board of Home Missions of the former Reformed Church in the United States, and to the Rev. Paul Branke, early pioneer in California for the Evangelical Synod of North America.

Information was also gleaned from the following  
Bibliography:-

- "BESIDE ALL WATERS" (A Study in Home Missions)-Charles E. Schaeffer.
- "THE MAN FROM OREGON" (John Gantenbein, D.D.)-Charles E. Schaeffer.
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- "History of California Classis"--Rev. R. Birk.

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*Harold E. Ditzler*

Selinsgrove, Pa.  
October 30, 1949.



~~Historical Sketch~~  
~~of the~~  
~~California Conference~~  
~~of the~~  
Evangelical United Brethren Church

Chapter XVI

~~by~~ ~~J. W. Ringland~~  
J. W. Ringland

Introduction

At an historical General Conference at Johnstown, Pennsylvania, November 16, 1946, "The Church of the United Brethren in Christ", and "The Evangelical Church" were merged into one organic body, with 4500 congregations and 750,000 members. While the purpose of this sketch is to set forth the origin, the pioneer Missionary spirit, and the expanding scope of the California Conference, it is only fitting to insert a brief preview of the denominational background.

Denominational Background

The Church of the United Brethren in Christ and the Evangelical Church share a common heritage. They were the first two denominations born on American soil. Neither ~~was~~ the off-shoot of any other denomination, but <sup>both</sup> were the products of the great "Revival of 1800" which swept the Atlantic seaboard <sup>and the inland areas</sup> during the last half of the eighteenth century. Both were officially organized during the first three years of the nineteenth century. Their church constitutions and laws were adopted soon after the American Constitution, and bear the marks of a representative democracy, ministers and laymen having equal right of suffrage. Both were pronounced in their anti-slavery and anti-liquor convictions, and firmly advocated Christian social and moral reforms.

Origin of the United Brethren in Christ

The Church of the United Brethren in Christ was the product of a great spiritual movement under Rev. Philip William Otterbein. His father, the Right Reverend John Daniel Otterbein, was principal of the



Latin School of Dillenberg, Germany, birthplace of William the Silent. After his death, "Mother Otterbein" moved to Herborn for its superior educational advantages, where all six children were educated. Here, after graduation, Philip William in 1748 served his Alma Mater for four years, as a preceptor and pastor. At the age of twenty-two he was ordained a minister of the German Reformed Church.

In March 1752, prompted by the Missionary urge, William Otterbein answered the call of the Dutch Reformed Church and sailed to America as a Missionary to the German speaking settlers in Pennsylvania. He settled at Lancaster. Here he experienced a richer and deeper religious life than he had previously known. This genuine conversion followed him through his pastorates at Tulpehocken, Frederick, York and Baltimore. It was manifest in his powerful evangelistic preaching.

At a "Big Meeting" in Isaac Long's barn, a Mennonite preacher, the Rev. Martin Boehm preached a powerful, stirring sermon. Mr. Otterbein, greatly moved, embraced Boehm, exclaiming "Wir sind Bruder" ("We are Brethren"). The expression had significance in the name "United Brethren in Christ". It was not the intent of Otterbein and Boehm to found a new denomination, but with the sweep of revival meetings, when converts numbered thousands, the need of a church organization became apparent. Initial Conferences were held in 1789, and again in 1800. Otterbein and Boehm were elected Bishops. Rules of discipline were adopted, and the United Brethren Church was on its way.

#### Missionary Spirit and Growth

The Church is Arminian in spirit, <sup>and</sup> highly evangelistic. Its Confession of Faith <sup>is</sup> simple. It centers on the Cross of Christ. The Atonement is fundamental. All men are lost in sin. God, through Christ, saves from sin, and "Whosoever will may come". <sup>TP</sup> Bishop Otterbein died in 1814. Bishop Asbury of the Methodist Church called him "The



Great Otterbein, a man of retiring modesty, towering above his fellows in learning, wisdom and grace". A new Bishop succeeded to leadership, Christian Newcomer. Otterbein and Boehm have been called the Peter and John of the denomination; Bishop Newcomer, ordained in 1813, by Bishop Otterbein, may well be called the St. Paul of the church, because of his many and vast missionary journeys. He organized new churches in Pennsylvania, Maryland and Virginia, and made the long journeys west of the Allegheny Mountains, planting the seeds of new Conferences in Ohio, Kentucky, Indiana and Ontario, Canada. His personal Journal covers the thirty-five years of his active ministry. It is doubtful if the splendid achievements of Otterbein and Boehm could have survived but for the tireless zeal and organizing ability of Christian Newcomer.

#### The Discovery of Gold

In 1849, the discovery of Gold at Sutter's Mill, turned the eyes of the world to California. The gold rush was on, by covered wagon, around Cape Horn, and across the Isthmus of Panama. Ships from all over the globe crowded San Francisco Bay, and 100,000 population was teeming in the new city at the Golden Gate. With the westward trek came the pioneer missionary. The Home, Frontier and Foreign Missionary Society of the United Brethren Church was established in 1853, with John C. Bright as General Secretary.

In 1858, Rev. Israel Sloan, of Ontario, Canada, volunteered as a missionary to California. He left New York with his family to begin work in this new field, arriving in San Francisco. He then took a river steamer to Sacramento, and was met by Brother N. Dunning, who took him to his home in Monument, California. On the 10th of December he wrote to the "Religious Telescope", the official publication of the Church: "I have been in California forty days and preached twenty-three times. I have eight names of converts with which to form a class".



This was characteristic of the man. He gave himself unreservedly to the work. No hardship was too great, no sacrifice too demanding. The first class on record in California, was organized at Putah Creek in Yolo County, and was the third religious organization in that County. Several other classes were organized the following year, and on July 9<sup>th</sup>, 1859, the first Quarterly Conference was held at Putah Creek. The members present were: Israel Sloan, C. Hubbard, D. Troxal, D. Thompson, A. Chambers, W. Johnson, and J. Dollahide. The license of D. Thompson was renewed, and the following resolutions were passed:

- (1) "That we unite our efforts to put down intemperance in our county".
- (2) "That we sustain our ministry in carrying out promptly the principles of the church regarding secret societies".
- (3) "Church Festivals, as in this country, have in our opinion a demoralizing influence on society in general, and a tendency to lower the standard of piety, if not to destroy it entirely. Therefore, we will throw our entire influence against them".

The second Quarterly Conference was held at Monument on September 30, 1859. The roll call contains the names of the following: W. Wilsey, M. Powell, N. Dunnind, L. Dunning and William Sweny. During the next year A. Musselman, J. H. Mayfield and J. Dollahide were added to the list of ministers, and the membership had reached 175. In the Quarterly Journal of December 16th, 1860, appears:

"On motion it was agreed that the brethren be advised to meet and organize into an Annual Conference prior to the meeting of the next General Conference".

In accord with the motion the preachers met at the home of D. Troxel, January 16, 1861. There they organized an Annual Conference in order that they might apply for recognition by the General Conference in May of that year. Those present at that meeting were: Israel Sloan, who was elected Bishop Pro-Tem and Secretary, D. Thompson and J. Dollahide. Three charges were constituted and appointments made. All west of the Sacramento River, including the Cache and Putah Creeks, to be called Yolo and Solano Mission, with J. Dollahide presiding. All below Sacramento, including the Cumberland appointment, was called Sacramento



Mission, with D. Thompson presiding over that area. All above Sacramento City was called Dry Creek Mission, with I. Sloan, who was also elected Presiding Elder. This was the first gathering of United Brethren ministers in California and functioned as an Annual Conference.

Through the years the Conference has progressed spiritually and numerically. It has a rich history. Through its ministry of both pastors and laymen, it has made a rare contribution to the communities where it has served. Some of the outstanding laymen are Professor Mark Kepple, who for twenty-six years was Superintendent of Schools of Los Angeles, and in whose honor the Mark Kepple High School of Los Angeles is named; Lewis Stephens, once known as "The Lettuce King" of California; Clarence Coe, formerly a member of the City Council of Los Angeles, E. E. Hostetler, Superintendent of the Baker Home for retired ministers, and a successful orange grower; W. G. Tanner, J. C. Snell, Thomas Hughes, and others who were outstanding in their services, and were heavy financial contributors. Outstanding ministers of California Conference, and early promoters of the church, were Israel Sloan, J. L. Field, Francis Fisher, T. J. Bauder, H. C. Shaffer, Logan Harter, L. S. Woodruff, L. L. Epley, an outstanding educator, who for a number of years served as President of Philomath College, and Thomas W. Ringland, the author of this sketch.

#### Episcopal Leadership

Among the Bishops who presided over the annual sessions of the California Conference prior to 1900, limited space permits of but brief mention. The list included Israel Sloan (Bishop Pro-Tem), Daniel Shuck, Jonathan Weaver, J. J. Grossbreiner, David Edwards, J. Dickson, Nicholas Castle, Milton Wright (father of Wright Brothers of airplane fame), J. W. Hott, E. B. Kephart and John S. Mills.



The first half of the twentieth century has been a "Period of Progress for California Conference. Its historical advance may well be divided into four sections under the superintendency of four outstanding Bishops of the Church, namely Nicholas Castle, William M. Bell, William H. Washinger and Ira D. Warner. The quadrennium 1901- 1905 was a critical one. Progress had been hampered by an unfortunate secession in the Church, involving the denomination in litigation. The decision of Judge Howard Taft, later elected President of the United States, was favorable to our Church. Years of growth followed for California Conference. A parsonage was reported on every charge. A mission for Japanese was opened at Sacramento in 1902. The same year the Golden Gate Mission in Oakland was established. The Whittier Church was organized in 1904.

At the Topeka General Conference in 1905, Bishop Castle, because of failing health, asked for retirement. He was granted the relationship of Bishop Emeritus. His report to that General Conference revealed the following statistics for California Conference; there were 18 organized churches, with a membership of 1139; ~~total pastor's salary for the year \$6,815.00;~~ raised for all purposes \$14,951.00; value of church and parsonage properties \$64,260.00. Bishop Castle was a strong persuasive preacher, possessed of a wise and choice diction, a mystical saint of God. He awakened in the churches a conscious need of consecrated Godly living. He was often called "The Saint John of the Church", a Bishop beloved.

The Topeka General Conference did two things of import to California. It created the Pacific Area of the territory west of the Rockies, including Montana. It also elected a Bishop for the area, William M. Bell, who for twelve years had served as the General Secretary of the Home and Foreign Mission Board. He moved to Los Angeles.

Bishop Bell was a man of unusual presence, commanding stature, resonant voice and rich vocabulary. His oratorical powers were recognized throughout the nation. He spoke and wrote much on moral and social interests. His very personality was inspirational. He served the Pacific Area



twelve years, during which new work began at Los Angeles Second Church (later merged with Third Church in 1930), San Diego in 1908, Kerman in 1908, Stockton in 1908, Chico in 1909, Otterbein (now Bell Memorial) in 1913, Santa Ana in 1914, and the splendid church dedicated at Long Beach in 1915. It was a march of progress. The statistical chart of 1917 showed a large percentage of increase: Membership of California Conference 2297; raised for all purposes for that year \$43,784.00; value of church properties \$252,198.00.

The General Conference of 1917 at Wichita elected Dr. William H. Washinger, Superintendent of Pennsylvania Conference, Bishop of the Pacific Area, to succeed Bishop Bell, who was assigned to the East District. He was preeminently an executive, a master of church administration. A great giver himself, he inspired the churches and Conferences of the District to the heroic in their financial programs. A minimum salary for pastors was set at \$1,200.00 and parsonage. He promoted endowment funds for Preachers' Aid, Conference Church Extension, and the Pacific Area College at Philomath, Oregon. His heroism challenged all churches in putting across the great "United Enlistment Movement" apportioned to the Pacific Conferences. The denominational objective was \$4,000,000.00; the Pacific Area's was \$104,000.00, and was over-subscribed.

In addition to these financial victories, a vigorous campaign of evangelism added greatly to the membership of California Conference, and the whole Pacific area. The report of the California Conference at the close of Bishop Washinger's administration showed a membership of 3106; a Permanent Preachers' Aid fund of \$9,325.00; a permanent Conference Extension Fund of 413,035.00; raised for all purposes \$114,292.00, and a total property value of \$421,789.00. The Bishop was fatally stricken near the close of his third quadrennium while on official business at Dayton, Ohio, the denominational headquarters. He died there at Miami Valley Hospital. Bishop A. B. Statton held the California Conference of 1928. Bishop Washinger was ever "A Master of the Situation"



with far-sighted vision and daring enthusiasm -- an embattled warrior, yet an ardent winner of men. His last official service to California Conference was the dedication of the new church at Stockton in 1928, during the pastorate of L. S. Woodruff, at a cost of \$65,000.00.

Bishop Ira D. Warner the latest Episcopal leader was elected at the General Conference at Akron, Ohio, in 1929, and assigned to the Pacific Area. He came with the enthusiasm of youth and with evangelistic fervor. His consecrated energy soon placed California Conference at the head of the denomination in per capita giving, and lifted the Conference to selfsupport, independent of the General Mission Board. Debts were paid off from churches, and new churches and parsonages erected. Outstanding among these is the new Rockridge Church at Oakland, built at a cost of \$61,000.00. This enterprise, one of the major projects of the denomination, sponsored by the Board of Missions, has prospered. The membership is 405. Recently a Baldwin organ was purchased for the church, and a set of chimes was presented as a memorial to William Parker Ford. ~~The church is free from debt and plans are in process for a new manse and an educational unit to the church building.~~

Most gratifying was the establishing of the Covenant Church in the ~~fine~~ city of Pomona, as the result of personal efforts of Bishop and Mrs. Warner, at first in their own home, then in the Y.M.C.A. The church was organized with 24 members, following an evangelistic campaign conducted by Bishop and Mrs. Warner. Temporary quarters were secured, which were soon inadequate. This church grew during the pastorate of Mrs. Warner. The new church building, ~~splendidly located~~ in an excellent location, is a credit to the city and to the Conference. It is valued at \$71,000.00, and has a growing membership of 228. The present pastor is J. Kenneth Wishart.



The members of the Youth Fellowship and the Sunday School have, under Bishop Warner's administration, received added inspiration. Two Summer camps have been established -- Lake Tahquitz in southern California, and Camp Sierra in the northern part of the state. These have been vital agencies in training the youth of the church for Christian service. Results from the camps may be tabulated as follows:

Conversions 24, reconsecrations 44, decisions for life service, 102, pledged to unite with the church, 30, Life work recruits 58, to establish family Altar 28, enrolled as tithers 71, to live clean lives 127, to win one for Christ and the church 116.

#### Origin and Progress of the Evangelical Church

Jacob Albright founded the Evangelical Church. It was at first called the "Albright Brethren". Albright became the first Bishop. He received his spiritual awakening through the ministry of Adam Riegel, a lay preacher of the Otterbein-Boehm fellowship. Two early efforts for organic union of the Evangelical and United Brethren Churches were made in 1813 and again in 1917. Both efforts failed of accomplishment due to the fact that the local ministers of the United Brethren Church had the right to vote in the Annual Conference, while only active ministers had that right in the Evangelical Church.

The California Evangelical Conference had missionaries at work as early as 1864. During that year Christian F. Deininger and Michael Gull came to San Francisco and San Jose, and in 1867 Rev. I. G. Marquard came to serve in the San Francisco Bay region. The Pacific Conference, under Bishop Dubs, was organized in 1876. That same year Kansas Conference sent Rev. F. W. Voegelein to the coast. He pushed into the Los Angeles area and the adjoining towns of Anaheim and Santa Ana. He was a man of keen vision and tireless consecration. In 1881 work was opened in Sacramento and Oakland. The Pacific Conference included the entire Pacific coast of the United States. In 1881 the Conference was divided and California was given separate Conference status.



The first session of California Conference was held at Santa Ana in 1884. There were five ministers and seven preaching places. The membership of the Conference was 257. Rev. F. W. Voegelein was sent as a missionary to Japan -- an outstanding event for California Conference. A Conference camp meeting site was purchased at Santa Ana in 1889 for camp meetings and conventions. In 1933 the Evangelical Church had grown to a Conference membership of 2093. Sunday School enrollment was 3088. The Christian Endeavor numbered 789, and the Women's Missionary Society reported a membership of 587.

#### Auxiliary Organizations

*of the merged churches*

Meritorious societies within California Conference not heretofore mentioned are:

The Sunday School department with 45 church schools, having 669 teachers and officers, and an enrollment of 7348 scholars.

The Women's Society of World Service with a membership of 1735, including Christian Service Guilds, reported at its 1948 Convention, raised for all purposes \$17,217.00 for the year, and 1246 subscriptions to its monthly magazine, "The World Evangel".

California has a growing Brotherhood. For two years, 1947-1948, it has sponsored the World Communion offering for the starving peoples of war torn countries. ~~A recent Brotherhood Institute held at Anaheim had as its guest speaker the denominational Brotherhood Director, W. R. Montgomery, of Dayton, Ohio.~~

Two Benevolent Homes are in operation. The Burbank Home for the Aged, with 47 guests, the average age of whom is 80 years. This Home has excellent grounds, building and equipment. The Superintendent is Lyman M. Light. The assets of this plant amount to \$135,000.00.

The Colonel R. M. Baker Home near Puente, founded and endowed by Col. Baker, of Los Angeles, for retired ministers and their wives, is valued at \$217,487.00. It has fifteen cottages. Each retired family has its own home and family life. ~~Recent improvements have added to the beauty and capacity of the Home. At present all cottages are occupied.~~ Mr. E. E. Hostetler is the Superintendent. He and Mrs. Hostetler generously presented the Bell Memorial Church, which serves the Baker Home community, ~~with~~ a fine electric organ, *to*

#### Conclusion

The union effected at Johnstown in 1946 was preceded by twelve years of negotiation. Both churches were unified in spirit. No



doctrinal differences had to be clarified. Both churches were Arminian in doctrine, and both had a kindred "Itinerant System" for ministerial relations and appointments. Two major difficulties had to be resolved. Chartered institutions of both churches, colleges, seminaries, departmental agencies such as Boards of Missions, and property endowments, required the wisdom of both commissions of church union, and the best corporation attorneys to unravel the legal problems. But it was done.

Another rather embarrassing handicap was the very serious debts of the denominations. The Seminary (Bonebrake at Dayton), the Otterbein Home near Hamilton for the aged and orphans, the Publishing House at Dayton were all deeply in debt. Fortunately during the twelve years of negotiations were great years for the payment of the debts. The United Brethren general debts alone of more than \$2,000,000.00 were entirely liquidated, and the Evangelical Church made equally successful efforts. Hesitation ceased and the union at Johnstown was harmonious. Not a church, not a single minister was lost by this merger. While only three years have passed since the new denomination was born, they have been momentous years.

The world was in the aftermath of World War ~~II~~<sup>II</sup>. The properties of the churches in the foreign mission fields were a mass of rubble. The church faced a heroic task of rehabilitation and relief. China, Japan, the Philippines, Germany, the Baltic States were without food, clothing, or houses of worship -- bombed out of existence. A great Kingdom Advance program to meet the crisis was promoted, oversubscribed and paid. The Brotherhood of the church was aroused to interest and action. Confidence and high hope grew that in this union, the prayer of Christ in measure would be fulfilled that these churches might indeed be one.

*Statistics of the Evangelical United Brethren Church in California as of 1945 were as follows:*

|                 | <i>churches</i> | <i>Members</i> |
|-----------------|-----------------|----------------|
| United Brethren | 21              | 4,470          |
| Evangelical     | 21              | 3,015          |
| TOTALS          | 42              | 7,485          |







## Chapter

XVIITHE COMMUNITY CHURCH MOVEMENT  
Joseph S. Fox

The Community Church Movement is not a church, nor a denomination; not in any way a superior ecclesiastical body with subordinate churches responsible to it; it is simply a movement. Because it is moving very fast just now this article will be out of date before it is published.

In the nation it has well-defined roots dating from World Wars I and II. Evidently every time our country faces the stresses and strains of war there comes a parallel urge to get together spiritually. This is inherently a democratic, laymen's movement; it is usually originated by the people, of the people and for the people. Both its strongest and its weakest feature is that it has little ecclesiastical sense. The condition throughout the nation is mirrored almost with exactness in the great cosmopolitan State of California.

At different stages of its evolution the movement has been characterized by "union" churches, "federated" churches and "community" churches. At the present time the term "community" is so popular with the laity that a large number of new churches, denominational, doctrinal or otherwise, use the term somewhere in their nomenclature; it has great pulling power in raising funds and in other elementary processes incident to the establishment of a new church.

First, there is the ecumenical type of church organized



for the express purpose of getting people of all or no denominational heritages into one harmonious congregation, with the hope that by so doing the whole religious need of the community might be met by one strong united church. Many of those organized here a century or so ago were known as "union" churches, although some of them changed later to the term "federated." Examples of these are the San Gabriel Union Church which dates its history back to the arrival of Mrs. Victoria Corona, a Spanish Protestant, to the San Gabriel Valley in 1849. A new building was erected in 1936 and a Sunday School unit added in 1948. The Sunday School enrollment is over 1100 and a new Christian Day School from pre-Kindergarten to the eighth grade is now projected. Dr. Ralph E. Stewart is the Pastor. Another is the Union Church of Cupertino which had its rise in the 1860's. Their present large modern structure was erected in 1910, with an educational unit added in 1922. This church's Secretary of Trustees tells of two other Union churches, one at Saratoga and the other at Santa Clara, both of which use the term "federated".

It has been difficult to secure precise details of all churches dating back to World War I days, but we presume the Fontana Community Church in Riverside County and the Piedmont Community Church near Oakland should be listed here. The former unites its members by a covenant rather than a creed, and the Piedmont Community Church is "bound not by a creed but by a purpose, the demonstration of Christianity as a way of living."



Another is the Goleta Federated Church, organized as a Union church in 1912 but a year later changed to the more modern name of Federated. They use ministers from various denominations, but never the same denomination twice in succession. They allow members to join them without severing membership with their old church.

Among Churches demonstrating the third root growth, connected with World War II, may be mentioned the Lakewood Village Church near Long Beach, the Neighborhood Church of Palos Verdes, organized in 1937, the Boulder City Church just across the line in Nevada, but organized in Southern California thru the cooperation of the Federal Government, the Home Missions Council and the Department of Comity of the Southern California Council of Churches. There is also the Old San Diego Community Church, housed in a very old historic adobe building on the site where California's Christian civilization began on July 1, 1769. This church has coined the term "multidenominational" to express its purpose to work with all church groups as well as individuals. It enjoys the endorsement of the San Diego County Ministerial Association and the San Diego Council of Churches. It was founded in 1941. Two young churches are those at Henderson, Nevada, close to Boulder City and the La Presa Community Church in Spring Valley near San Diego.

The second type of "community" churches are denominational-community churches whose ecumenical aims to serve the whole



community and minister to all people alike (regardless of denominational heritage or lack of it) are stronger than their denominational loyalties. Nowhere is the fluidity of the community church movement more evident than in this class. Such churches are literally flowing both ways: some towards the pure community type, others to the denominational fold. It would be impossible to predict which of these will permanently give their strength to the movement and which will feel it necessary to rely upon their denomination more and more. Finances play an important part at this point, and as has been stated before, the Community Church Movement is not a church, not a denomination, has little ecclesiastical sense and no subsidy fund. There is a large class of such churches among which we might mention the Kensington Community Church of San Diego, the Church of the Wayfarer at Carmel-by-the-Sea, the churches at Imperial, Palm Desert, Palm Springs, Millbrae, Sherwood, Lucern Valley, San Carlos and the Neighborhood Church of Pasadena.

The third type is the standard denominational-community church, whose genesis was accomplished by the denomination, for the denomination with literature, polity, ritual and organization all denominational, but who find the term "community" a valuable asset at least in their organizational stages. Even among these there is considerable variety of ecumenicity or lack of it.



The fourth type also finds the term "community" useful. They are distinctly sectarian and their chief interest is in the particular type of doctrine which they think the world needs. Their zeal for their doctrinal position exceeds their understanding of ecumenicity.

During the 1930's through the generosity of Mr. Hoover, the vacuum cleaner magnate, a strong effort was made throughout the nation to get the community-centered churches together. It ceased when the grant was used up, but made a considerable impression upon the midwest, Ohio and the New England States. In 1946, at Roy A. Burkhart's First Community Church, Columbus, Ohio, a National Council of Community Churches was organized and is making considerable headway. At its recent Convention at Berea, Kentucky it was decided to merge with the Biennial Council of the Independent Colored Churches. Official papers are now being drawn up under the name of The International Association of Community Churches.. In Southern California a branch of the National has recently been organized and another is contemplated soon for Northern California. That line of action is being followed throughout the nation. The National Council is committed to working for a United Church in the United States and the United Nations, and pledges that it will go out of business as soon as the denominations combine together to make such a United Church. It seems altogether likely that this movement is destined to play a very important part in the ecumenical church of the future.







## INTRODUCTION

The Society of Friends, generally called Quakers, arose in England about the middle of the seventeenth century. George Fox, founder of the new religious movement, began his ministry in 1647. The position of the Friends was the logical conclusion of the Protestant Reformation, and marked the culmination in the development of doctrine which had been advancing by irregular stages for more than a century. They proclaimed the truth that man's salvation is a personal matter between his own soul and God, and does not depend upon the intervention of the Church in any of its offices, or by any of its officers, in the administration of any rite, ordinance or ceremony whatever. They accepted the doctrines of the Apostolic Age of the Church, and distinctively emphasized the truth that the Holy Spirit enlightens every soul to reveal its condition and make the individual see the need of a Savior. They emphasized the further truth that Christ's promise to plant a new life in the soul and abide there to give it light, to feed it with the bread of life and to lead it into all truth, had become a practical reality, to be known and experienced by every true believer. They proclaimed that the true baptism is that of Christ Himself, who baptizes His people with the Holy Spirit, and that the true communion is the spiritual partaking of the body and blood of Jesus Christ by faith, and that there is no form or degree of sacerdotalism in the Christian Church.

The clear and vigorous message as to the freedom and the spirituality of the Gospel attracted multitudes of people who had sought the truth in the endless disputations of the time. They took the title of "Society" because it was considered that the term Church belonged to the whole body of Christ, and that no portion of that body had a right



to assume to itself a name that implied any exclusion of others. The practical aspects of the use of "Society" instead of "Church" were found in the fact that the claims of the Established Church, totalitarian as they were, made it necessary for Friends to identify themselves in another way. In recent years, however, Friends have taken their place in "God's Denomination Garden", and many Yearly Meeting now use the term "Church". The name "Friends" was adopted in accordance with the declaration of The Master: "Ye are my friends if ye do whatsoever I command you". For a time the members called themselves "Friends of The Way" and "Friends of Truth". The term "Quaker" arose in 1650 when ~~one~~ Justice Gervase Bennett, of Derby, derided George Fox when Fox and a group of Friends told the Justice and his court to "tremble at the word of the Lord". ~~The incident is recorded in "The Journal of George Fox" page 34, published by Dent and Sons LTD.~~

Friends came to America soon after the body arose in England. New England Yearly Meeting was established in 1671, or earlier; Baltimore in 1672; Virginia in 1673, and joined Baltimore in 1845; Philadelphia in 1681; New York in 1695, by New England; North Carolina in 1698; Ohio in 1813, by Baltimore; Indiana in 1821, by Ohio; Western, including Indiana and Illinois, by Indiana in 1858; Iowa in 1863, by Indiana; Canada in 1867, by New York; Kansas in 1872, by Indiana; Wilmington in 1892, by Indiana; Oregon in 1893, by Iowa; and California in 1895, by Iowa.

The history will include frequent reference to the terms "Yearly Meeting", "Quarterly Meeting" and "Monthly Meeting". The denomination of Friends is composed of Yearly Meetings, the term designating annual assembly for the purpose of fellowship and business. Each Yearly Meeting is independent in the transaction of its business, but a bond of union is maintained by annual correspondence between them; by issuing and receiving the credentials of ministers for special service; by granting and receiving certificates of membership in cases of removal, and by joint participation in religious and benevolent enterprises.



(3)

A Quarterly Meeting, so-called because it convenes once a quarter, consists of all members of the Monthly <sup>meetings</sup> within its limits and subordinate to it. The Quarterly Meeting has the power to establish, divide or discontinue a Monthly Meeting, or to unite two or more Monthly Meetings. Through its representatives to the Yearly Meeting, business is prayerfully considered and recommendations forwarded to the Yearly Meeting membership in attendance for action.

A Monthly Meeting, which meets for business once a month, is an organization of one or more congregations, and consists of all those persons who are entitled to be recorded upon its list of members. One congregation of members is call a "meeting" or Church. It is under the supervision of ministers and elders as to its spiritual interest, and of overseers as to the moral conduct of the members. The business affairs of a congregation or "meeting" are cared for by the regular officers and by ~~sach~~ committees as may be appointed by the Monthly Meeting.

California Friends belong to the body known as the "Five Years Meeting of Friends in America", consisting of eleven Yearly Meetings which span the continent.



A concern in the soul of a Quaker is like a stone thrown into still waters. The ripples from the impact spread as far as the water extends. So it was, when Aquila H. Pickering felt the concern to form a Friends Colony in California. He had traveled twice to the golden State during the years of 1886 and 1887. Those were the last days of the famous "Vigilantes" and undoubtedly he was deeply impressed with the stories about former years when lynchings were common, cattle "rustling", horse stealing and sheep killing were an evening's entertainment.

Previous to ~~his~~ trips, some Quakers had responded to the challenge "Westward Ho!" and were scattered throughout the State, not knowing the whereabouts of others Friends. Aquila Pickering visited a number of those Friends, and of his travels he writes: "The idea of forming a Friends Colony in California was in one way impressed upon our minds and hearts by observing the need as well as the opportunity for educational and Gospel work as we traveled from place to place during a first and a recent visit. There seemed an open field which Friends might occupy and in so doing ought to exert a great influence for good."

Naturally the concern was shared far and wide with other Friends, and it grew to the point of advertising in the "American Friend", the denominational publication, for those who would be interested in pioneering a Friends Colony in California.

So intense was the interest on the part of several families that they asked Aquila and Hannah Pickering to return to California and make a selection of a location they thought would be best suited for colonization. Early in 1887 they traveled from Sacramento in the north as far south as San Diego and from there to Ensenada, Lower California. Friends were visited wherever possible and the merits of the various parts of the State discussed. The high prices of land "and other difficulties" made the search a discouraging one. A three-month's stay in Los Angeles



proved more fruitful, and after much consultation with local Friends, the John M. Thomas ranch and Turnbull ranches were purchased. A total of 3685 acres of land on the south and west slopes of the Puente hills became the property of a newly organized "Pickering Land and Water Company" which was later incorporated and became the base of operation for setting up a Quaker Colony in California. Jonathan Bailey, as president of the new company, moved to the ranch house on the property; John Painter served as Vice-President; Hervey Lindley, Treasurer and Secretary; T.E. Newlin and Eleazer Andrews served as board members. Aquila Pickering refused the honor of any office and returned with his wife to his home in Chicago to report their success.

The ripple on the still waters of Quakerdom was now becoming a wave of enthusiasm reaching to every eastern and mid-western Yearly Meeting. Many who were in ill-health looked to the mild climate of California as an aid to recovery. All caught the spirit of concern expressed by the Pickering's for an educational and Gospel ministry on the west coast to help stem the tide of evil so apparently rampant.

To study the leaders in the movement westward is to discover the character of the colony and Church established on the Pacific coast. Honesty and integrity, permeated by a deep spiritual concern and ministry served to be the life-sustaining factors in the difficult days of prosperity and depression. Often when the water was scarce, literally and figuratively, the roots of sterling character drew upon the springs of faith, justice and righteousness to refresh all who had come to the "promised land".

The ripple which started from a "concert" grew to a wave of enthusiasm for new service to render for the Kingdom of God, and became a stream cutting new channels through which would flow the "healing streams".



## NEW CHANNELS

The prospect of a Friends colony gave new zest and interest to the struggling Friends meetings that had already been established in the years previous to 1887. In 1860 Robert Lindsay and wife, during the course of a general visit in the United States, visited California and found a number of Friends living in the central part of the State. During the following decade several Friends traveling in the ministry made visits to California and encouraged meetings for worship wherever they found Friends settled.

The first regularly established Meeting was held at San Jose. William Hobson and his brothers with some other Friends had located there and a Monthly Meeting was set up on February 13, 1873, subordinate to Honey Creek Quarterly Meeting, Iowa. James Canney served as the first Clerk and his wife, Jane M.F. Canney was the first minister of the Gospel to serve as Pastor of Friends in California.

In the year 1882, the small number of Friends living in Pasadena and Sierra Madre commenced holding meetings in their homes. The first service was held at the home of William Sharpless on the John Ball place, July 23, 1882. Fifteen Friends attended. The following months saw a considerable increase of Friends moving to Pasadena, and by July, 1883, a place of worship was rented and a Sunday School started. Springdale Quarterly Meeting of Iowa was requested to establish a Monthly Meeting and Pasadena Monthly Meeting of Friends was set up in March, 1884.

About the same time Pasadena Friends were organizing, another group settled in the Orange County village of El Modena. They had moved from Hesper Quarterly Meeting in Kansas, and included the following who were listed as representatives when Pasadena Quarterly Meeting began: William Nicholson, William E. Morris, William E. Mills, Mahlon H. Newlin, Samuel D. Coffin, Elizabeth Newlin, Naomi Hadley and Margaret B. Smith. A Sunday School was started in 1884 and a meeting for worship held in connection with it. At first known as Earlham Monthly Meeting, later El Modena, it was



established by Hesper Quarterly Meeting, Kansas, in November, 1886.

In November of 1887, Pasadena and Earlham Monthly Meetings, feeling the need of a closer bond of fellowship, united in requesting the organization of a Quarterly Meeting by the concurrent action of Iowa and Kansas Yearly Meetings. The request was granted, and appropriate minutes from both Yearly Meetings were received, Kansas releasing Earlham (El Modena) to join with Pasadena to form Pasadena Quarterly Meeting under the care of Iowa Yearly Meeting.

Colonization was getting into full swing in Southern California by the fall of 1887 and one of the first acts of the new Quarterly Meeting was to establish two Churches of its own, namely Whittier and Wildomar.

The name for the new settlement at the foot of the Puente hills was chosen at a meeting in the office of Hervey Lindley at the suggestion of M.D. Johnson, then City Treasurer of Los Angeles, and warmly endorsed by Elizabeth Grinnell of Pasadena. Correspondence with the poet Whittier brought the following interesting response:

Dear Town, for whom the flowers are born,  
Stars shine, and happy songbirds sing,  
What can my evening give to thy morn?  
My Winter to Thy Spring?

A life not void of pure intent  
With small desert of praise or blame;  
The Love I felt, the Good I meant,  
I leave Thee with My Name.

The establishment of the colony is inseparable with that of the Church at Whittier. Jonathan and Rebecca Bailey moved to the ranch home purchased by the Pickering Land and Water Company and on the first Sunday of their stay held an hour<sup>of</sup> worship with two other people present, William Strawbridge and Samuel Ralshouse. Services continued in their home until the summer of 1887 when the Company presented to the Friends a substantial house of worship built at a cost of \$1600.00. The small, neat structure was the second building completed on the Whittier townsite. By 1917 the Church which began in an humble ranch home grew to a House of worship seating 1700 and costing \$100,000.00. Such growth is an indication of the



rapidity with which new channels were shaped for these "still waters" as they flowed westward.

In 1885 a few families of Friends settled in the little community of Wildomar, 35 miles southeast of Riverside in San Diego County. Having no place to worship, the school-house was made available, though not yet completed, and a union Sunday School ~~was~~ organized. A worship service followed the Sunday School hour, and the Friends Church took its place in another growing community. The Wildomar Town Company donated two lots in 1887 and a good church building was erected in the fall. In November of that year Pasadena Quarterly Meeting established the Wildomar Monthly Meeting.

The same story of new channels cut out by the stream of Friends moving west is repeated in the establishment of Alamitos Monthly Meeting by Pasadena Quarterly Meeting in August, 1891. In 1887 two families of Canadian Friends, John and Susan Beckett, and Alfred and Mercy Beckett with their three children, settled on an eighty acre farm in the Alamitos School district near Garden Grove. Former neighbors in Canada heard from the Becketts frequently and soon joined them. They included Henry and Mary A. Hansler with their family of boys and girls, James R. Swayze and others. The school-house was offered for Sunday School use when these Friends sought to bring their children up in the "nurture and admonition of the Lord." The Sunday School became the nucleus around which the Church soon grew, and after several series of evangelistic meetings held by prominent Friends preachers, a Church building, 24 by 36 feet, was built, paid for and dedicated. On September 9, 1891, Pasadena Quarterly Meeting established the Monthly Meeting called the Alamitos Friends Church. Ella C. Veeder, formerly in the party of evangelists, was called to serve as Pastor.

The first Friends Meeting at Long Beach was conducted by Mary M. Brown on February 2, 1888, and the two following Sundays by Edward C. Siler of



Bloomington, Indiana, who was visiting Friends Churches in California at that time. A number of Friends families settled in Long Beach and several people of the community were converted in revivals so that Friends felt the need of regular pastoral leadership. Jeremiah Grinnell was called to be pastor in September, 1890. A request to be established as a Monthly Meeting was forwarded to Pasadena Quarterly Meeting, and in May, 1892, the request was granted.

Aquila Pickering's vision of "an open field which Friends might occupy and in so doing ought to exert a great influence for good" was shared by other Friends. In December, 1887, W.E. Mills, a minister from Kansas, along with J.H. Thomas' and James Williams' families, moved to the community known as Ramona in San Diego county. This picturesque little town in the Santa Maria Valley, 1400 feet above sea level and 35 miles northeast of San Diego, had two general stores, drug store, hotel and shops, a weekly paper called "The Sentinel" and a large, "finely furnished" Town Hall, library and reading room, but no Church. Upon arrival, W.E. Mills found a family of Friends who had located in Ramona in 1883, Dr. Q.A.R. Holtan, his family, mother and sister. Immediately plans were made to establish a Church. A union or community Sunday School and Church were started with representatives of a number of denominations attending regularly. W.E. Mills was asked to act as Pastor. In 1889 Rebecca Naylor visited Friends in Ramona and held meetings for more than a week. About a year later, Jeremiah Grinnell held a series of meetings resulting in several conversions. The young Churches of Pasadena Quarterly Meeting were already extending themselves, for Earlham (El Modena) granted "preparative meeting" status to Ramona in 1891, and fostered the Church until a regular Monthly Meeting was established by Pasadena Quarterly Meeting in July of 1892. The name of the new Church was Nuevo Monthly Meeting, changed on September 7, 1895, to Ramona Monthly Meeting of Friends.



As has already been indicated, families figured largely in the cutting of new channels as the stream of Quakerism flowed westward. In northern California, Addison W. Naylor and Rebecca, his wife, with their children, Elmer, Olive, Jessie and Frank, moved to Berkeley, having spent one year in San Diego, and two years in San Jose. Rebecca Naylor, a recorded minister of Friends, found many opportunities to preach, assist in mission work in Oakland, and finally to help establish a Friends Meeting in her home city. The Church met in the home of Joseph and Louisa Johnson with 12 adult members and 7 children. Following a series of meetings held by Franklin and Mary Moon-Meredith, a public hall was rented and a Sunday School organized with worship service following. Rebecca S. Naylor was asked to serve as Pastor. Upon request to Pasadena Quarterly Meeting, a Monthly Meeting was established in November, 1894.

Throughout the accounts of the establishment of these first nine Churches two basic factors to their success must be noted. First, the spirit of evangelism in the early leadership, and second, the Church in the homes. The core of the work was a "concern" for the spiritual welfare of Friends and families in the community where Friends moved. Frequent reference is made to evangelistic meetings being held by traveling Friends. In this connection the name of Jeremiah A. Grinnell must be mentioned. He was closely associated with the early history of most of the Churches mentioned. In the Preface to the Minutes of California Yearly Meeting held in 1895 it is stated "He was a pioneer minister in nearly all of these meetings, and it is largely due to his faithful ministry and fatherly counsel that they were brought into existence".

With nine Churches established, Pasadena Quarterly Meeting functioning effectively in the care and supervision of the Meetings, and the prospect of new meetings being set up in response to the continued migration of Friends westward, it seemed wise to establish California Yearly Meeting of



Friends. Simultaneously with the request for a Yearly Meeting came the desire for a second Quarterly Meeting to be known as Whittier Quarterly Meeting. Both requests were granted.

March the 26th to April 1st inclusive, 1895, was a significant and triumphant week for Friends in California. The dreams and hopes of the Quaker colonists were soon to be realized; the hardships of pioneering by both the colonists and those who had preceded them by a quarter-century were forgotten as all united in the new Whittier College auditorium to sing "Jesus, Lover of My Soul", ask God's blessing and guidance upon the work about to be undertaken, and organize California Yearly Meeting of Friends Church. An indication of the many springs which fed the waters as they flowed west is found in the official delegations attending the opening meeting. Cyrus Beede of Iowa, was chosen to give greetings from the delegations which included Iowa, Indiana, Western, Ohio, New England, North Carolina, New York, Kansas, Oregon, and Wilmington Yearly Meetings. About 50 delegates and visitors from the east and mid-west were present on that occasion. A friendly rivalry for the location of California Yearly Meeting sessions is noted in those first minutes of the Yearly Meeting. Requests from Long Beach were finally turned down in favor of Whittier after much deliberation.

Two General Conferences of Friends had been held in Long Beach in 1892 and 1893, when subjects dealing with the total work of the Church were fully covered. One of the conferences is described in the "History of Whittier", page 282, as a "remarkable occasion; the beginning and forerunner of the Yearly Meeting, and the uplift which has meant so much to Christian progress and stability in Southern California".

Fresh waters from springs to the east and to the north had found new channels to carry them.

#### STATISTICAL REPORT 1895

| Membership (Quarterly Mtgs) | Pasadena | Whittier | Totals |
|-----------------------------|----------|----------|--------|
| Number of members           | 559      | 643      | 1202   |



Table 1

| STATISTICAL REPORT 1895                 |          |          |        |
|-----------------------------------------|----------|----------|--------|
| Membership(Quarterly Mtgs)              | Pasadena | Whittier | Totals |
| Number of Members                       | 559      | 643      | 1202   |
| Number of males                         | 275      |          |        |
| Number of females                       | 284      |          |        |
| Number of families                      | 139      |          |        |
| No. of families reading Scripture daily | 81       |          |        |
| Number of ministers                     | 13       | 12       | 25     |
| No. members using tobacco               | 21       | 12       | 33     |
| No. members selling tobacco             | 3        | 4        | 7      |



## TRoubLED POOLS

Still waters, as they formed pools in settled Churches, were not always serene in their new situation, for the winds of economic collapse, disagreement on doctrinal points, and righteous indignation whipped up the quiet spirits of the Quakers to storm-pitch on several occasions.

During the year of colonization in Whittier, a great land-boom had swept the California southland. The development of Whittier came at its height and many Quakers were not immune to its excitement and its profits. The bubble burst in 1887 and the depression which followed for seven years was the real test for the hardiness and faith of Friends who came "under the leading of the Lord".

Community work by Friends developed its problems, particularly along the line of administering the outward ordinances of Baptism and communion. Pasadena Monthly Meeting on Ministry and Oversight, the official body having to do with the spiritual welfare of the Church, had to "deal" with a certain Pastor who insisted on partaking and administering the outward symbols of bread and wine, and baptizing at least twelve members with water. His right of membership was requested from his home Church in Adrian, Michigan, and the secular press was informed that "..... is not recognized as a member in unity with us, and is not working with the sanction or according to the wished of our Quarterly Meeting."

In the History of Whittier an interesting account is found of a "clean-up" campaign against the establishing of a saloon in the town. The men of town, following a shooting in the tent-saloon, tore down the tent, stacked it and its contents on the next lot and burned it all. They gladly paid \$300.00 for the deed to the place and got rid of the nuisance. No saloon is to be found in Whittier to this day.

The Evangelistic Tabernacle Association Churches are the result of a disagreement with the general policies of the Five-Year Meeting of Friends, of which California is a contributing member, by certain members of the



of the  
Huntington Park Friends Church and some/students and faculty of the Training  
School for Christian Workers, located near the Church. The effect of the  
separation was felt quite generally over California Yearly Meeting, since  
many of the Pastors, teachers and missionaries had graduated from the  
Training School.

A group of Friends, not satisfied with the "pastoral system" and "evangelical"  
character of western Quakerism, felt the need of fellowship with likeminded  
Friends. In the later 1930s the Pacific Coast Association of Friends was  
organized, bringing together several groups which had formed under the pattern  
of the non-pastoral Meeting and on the basis of silent worship. Chief concerns  
of the Pacific Coast Association include the work of the American Friends Ser-  
vice Committee, the Pacific Oaks elementary school, and the development of  
deeper fellowship in the Meeting for Worship.



New channels cut deeply enough into California religious life to open hitherto undiscovered springs which added refreshing waters to the streams. Education, temperance, evangelism, missions, youth work, peace and humanitarian service became the major concerns of Friends in California.

Proper education under suitable teachers was the general topic of conversation whenever Friends got together. After two unsuccessful attempts in 1887 and 1888 to start a school for higher education, in April of 1889 Whittier Academy held its first classes. Friends had already been active in starting the public school for elementary grades. The Academy met on the second floor of the school building. By September of 1893 75 were enrolled, and Dr. W.V. Coffin as Principal, along with others, saw the realization of their dreams in occupying the newly built Founders Hall. Whittier Academy became Whittier College in 1896, and by 1900 the preparatory department was dropped and the four-year liberal arts College was ready to confer degrees on her graduates. With an enrollment of over 1100 in 1949, Whittier College has taken a significant place in the education of California's youth.

In 1899 a concern was felt for a school dedicated specifically to the Training of Christian Workers, and in 1900, Philena Hadley offered the use of her home for the school. Later it moved to Los Angeles, and then to Huntington Park. The growth of the school was rapid and in fifteen months had former students on mission fields in Alaska, Cuba, Central America and China. The name was changed from "Huntington Park Training School for Christian Workers" to "Pacific Bible College," and <sup>in 1946</sup> ~~the site~~ moved to Azusa in the spacious buildings of a former ~~###~~ private girls school. ~~in 1946~~.

Early California Quakers were active in the organization of the Women's Christian Temperance Union. In 1888 the Whittier Union was organized with Ella C. Veeder, pioneer Quaker preacher, as the first President. The Board of Prohibition and Public Morals of California Yearly Meeting is an outgrowth of the very successful temperance witness in the days of the beginnings.



Evangelism and extension was the spirit which went hand in hand with the desire for adequate education. Opportunities seemed to open wherever Friends traveled. Levi Gregory, one time Pastor of San Jose, led the extension movement in the early days. He pioneered the Church in Oakland, California, assisted by Addison Naylor, and served as its Pastor for 22 years. Friends had calls for establishing meetings for worship in twenty five new areas before the year 1916, and twice as many more have come in the years to the present. The names of John Henry Douglas, Thomas Armstrong, ~~and~~ <sup>Harry Keates, Frank W. Dell and R. Ernest Lamb</sup> Cyrus R. Dixon, are closely associated with the extension of the Church. The refreshing streams of Quakerism had soon reached into Arizona, the Imperial Valley and the upper reaches of the Sacramento Valley.

Churches now belonging to California Yearly Meeting include: Capay Rancho Friends Community Church, Orland; Citrus Heights Friends Church, Roseville; Gardenland Friends Community Church, North Sacramento; Berkeley Friends Memorial Church, Berkeley; Oakland Friends Community Church, discontinued as of September, 1949; Denair Friends Church, Denair; Fresno Friends Community Church, Fresno; and Lindsay Friends Church, Lindsay. All of the above belong to Berkeley Quarterly Meeting of Friends. Pasadena Quarterly Meeting, the first one in California, now includes: Pasadena First Friends Church; Ramona Park Friends Community Church, Alhambra; Los Angeles First Friends Church; Inglewood Friends Community Church; and Long Beach First Friends Church; Bethel Friends Church, Long Beach. The second Quarterly Meeting organized, Whittier, now includes the following Churches: Whittier First Friends Church; East Whittier Friends Church; El Modena Friends Church; Alamitos Friends Church, Garden Grove; Yorba Linda Friends Church; Midway City Friends Community Church; Montebello Friends Church; and Bell Friends Church. San Diego Quarterly Meeting includes: First Friends Church, San Diego; Ramona Friends Church; Sunnyside Friends Church; North Holtville Friends Church; and Spring Valley Friends Community Church.



# Table II

STATISTICS April 1, 1949

|                                                         |              |
|---------------------------------------------------------|--------------|
| Active Members                                          | 4647         |
| Associate members                                       | 1410         |
| Total membership                                        | 6057         |
| Total enrollment, Sunday School                         | 4940         |
| Total membership, youth groups                          | 854          |
| Total membership Society of<br>Friends Women            | 1101         |
| Total received from Women's<br>Societies                | \$13,076.00  |
| Amount contributed to Men's<br>Extension Movement       | \$2459.60    |
| Amounts contributed to Church,<br>Service, and Missions | \$184,134.96 |



During the Sunday afternoon Christian Endeavor session of California Yearly Meeting in 1895 the concern for missionary work became action when Anna Hunnicutt offered herself for work in Alaska. Christian Endeavorers pledged to support her. Dr. Sheldon Jackson, then United States General Agent of Education in Alaska, met Miss Hunnicutt and heard <sup>of</sup> her desire to find a place for Friends to work. He suggested Kotzebue Sound, and the Yearly Meeting adopted the Kotzebue Sound Mission in 1897. 67 converts are reported in 1900 and 560 in 1904. In 1949 there are ten churches with approximately 3000 members, a training school for native pastors and teachers, a mission air-plane, and two missionary families.

That first session of California Yearly Meeting in 1895 brought together many other concerns which had been accumulating during ~~the~~ formative periods of the Church. One was the need among the people of Mexican and Spanish origin in Southern California. The Women's Foreign Missionary Society of California Yearly Meeting assumed the responsibility for the work after the Interdenominational Spanish society disbanded. Erwin and Margaret Taber were engaged to give their full time to it. A Spanish Mission and Industrial home was opened in 1909, The home for girls was successful, and work among ~~Mexican~~ people resulted in the building of a church in Whittier and the appointment of a Mexican Pastor. In 1949 ~~it is reported that~~ a membership of 67 worships in the Mexican Friends congregation, and that the group was made a component part of the Whittier Monthly Meeting.

Friends found great opportunity for service among the Japanese people. In Oakland, Mr. and Mrs. Takahashi, formerly connected with a Friends School in Japan, started work among their own people. In 1903 Berkeley Friends took an active interest and the group grew in size and influence. Migration of some of those families to Long Beach meant the start of a Japanese work there with the Christian Endeavor assuming the responsibility. The report of the Japanese Committee in 1949 shows the resumption of Church services in Norwalk after much



sacrificial service during the second world war and internment of the Japanese, as well as three years of "relocation" aid to those returning to Southern California.

Refreshing streams not only found their way north to Kotzebue Sound, but also into Central America and to Guatemala and Honduras in particular. The Christian Endeavor again took the initiative and raised support for a missionary to Guatemala in 1904. R. Esther Smith, later Superintendent of the Field for many years, went with a companion, Cora Wildman, in 1906. There follows a story of devotion, courage, sacrifice, heartbreak, failures, success, overcoming handicaps and innumerable obstacles which would match any missionary story of any age. The 1949 report shows the fruit of organizing genius and sacrificial service of all the missionaries who went south. Definite strides have been taken to form an indigenous National Church; 14 Quarterly Meetings have been organized and the membership of the National Church is close to 6000. A staff of 18 missionaries plus 7 children are on the field. Two grade schools and the Berea Bible Training School are functioning to capacity. A new venture in the reduction of the Chorti Indian language to writing is under way. The clinic is bringing the "healing streams" to the Guatemalan. Eleven youth groups have been organized. The Mission Headquarters are in Chiquimula, Guatemala, and the work extends to the Republics of Honduras and Salvadore.

Christian Endeavor has been identified with California's Yearly Meeting since its beginning. Young people have taken the lead in missionary enterprises and still support one missionary full time, and provide funds for additional personnel in both California and Central America. Summer camps, conferences, conventions, and interdenominational cooperation have continually uncovered new springs of life in the youth of the Church.

The Women's Foreign Missionary Society carried on missionary activities before the Yearly Meeting was organized, having an interest in the mission at Ram Allah, Palestine, and the Spanish speaking people of Southern California.



Now, as "The United Society of Friends Women", the concern for missions is the same, giving full support to the Alaska Mission, raising additional funds for missions and missionaries in Central America, "outfitting" missionaries, and contributing to the home Church liberally.

The men were not to be outdone by their sisters (and wives) in the Church. In 1926-27 the "Men's Extension Movement" was born as an auxiliary to the Evangelistic and Church Extension Board. On the credit side of the ledger for the men are the Church at Fresno, built by them in 1928; Inglewood, in 1932; Midway City, in 1935 and Spring Valley in 1944. In addition, the summer camp at Quaker Meadow was built by volunteer labor, starting in 1939, as well as several Churches assisted in remodeling and expansion programs. The most recent project has been the building of the Friends Community Church in Azusa, 1949.

Refreshing streams become healing streams when they come in contact with the world's need. That was true when Friends went as missionaries to use the "balm of Gilead" in the healing of sin-sick souls. It is also true in the work of the American Friends Service Committee, with which California Yearly Meeting and West Coast Friends have been vitally connected since its beginning in 1917. The work of the American Friends Service Committee ranges from relief and rehabilitation in war-damaged countries to service in mental hospitals in the United States, and from sponsoring self-help housing projects to maintaining close touch with United Nations. The red and black star, symbol of Quaker Service, can be found in Europe and Asia, Mexico, Jamaica and in many communities of the United States. A regional office of the Service Committee is located in Pasadena, California, and the interests of the Committee are kept before Friends through Service Committees in local meetings, and the Peace Board of California Yearly Meeting.

The development and growth of a Quaker society in the west has depended largely upon the sterling qualities of Christian manhood and womanhood which have made up the leadership of this small but effective denomination.

There have been dams thrown across the still waters as they flowed westward,



but they have only served to make the waters deeper, more abundant and to overflow the obstacles. Inherent in the Church is a deep spiritual insight and concern, an integrity of character, and a vision of new areas to explore both in the communities around the Church, the world, and the souls of men, that the "living waters", added to those of many other denominations, may bring life and peace wherever they flow.

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Journal of George Fox Dent and Soms LTD







# Chapter XIX

~~"THE PRESENT OF RELIGION IN CALIFORNIA"~~

## THE CHURCH OF THE FOURSQUARE GOSPEL

~~by Rev.~~ Raymond W. Becker

California -- land of lofty mountains topped with eternal snows, dreamy valleys fragrant with orange blossoms, sparkling seas flashing back the glory of the California sunshine. Amid this setting, and sparked by the fervor and zeal of an old-fashioned, "sawdust trail" revival meeting, the Church of the Foursquare Gospel was born.

Undoubtedly, the city of Oakland has achieved much in the realms of community enterprise and civic development. It is justly proud of its residential districts, as well as of those manufacturing institutions that have made it famous. But Oakland may well be proud, also, of the fact that Aimee Semple McPherson visited the city in 1921, and in the largest tent-tabernacle that locality ever saw for a religious meeting, held a campaign that shook the community from center to circumference.

The evangelist was addressing her audience, one night during this revival, relative to the prophet's vision as recorded in Ezekiel 1:4-10. The latter verse was dwelt upon at great length. It reads: "As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." Mrs. McPherson pictured to the throng of some 10,000 persons the Lord Jesus Christ in what she considered to be His four-fold ministry as Savior, Baptizer, Healer, and coming King. She likened the face of the man to Jesus in His role as Savior -- "the man of sorrows and acquainted with grief." In the lion she beheld Christ as the Baptizer with the Holy Ghost -- the lion denoting power. Because the ox is a beast of burden, the evangelist saw in it a type of the Lord as Healer, for the Scriptures says He "took our infirmities and bare our sicknesses." Finally, the eagle was to her emblematic of Christ as the King of kings who will some day return in the clouds of heaven for His church.

As she spoke, the evangelist was struck by the impact of the full realization that this was a perfect gospel, complete for body, soul, spirit, and for eternity; a gospel



that faces squarely in every direction. Pausing in the midst of a thought, she exclaimed, "Why! the gospel of Jesus Christ is foursquare! It's the only answer to man's every need -- it's a foursquare gospel!" The phrase instantly struck the fancy of her audience, for they shouted and clapped in a prolonged demonstration of approval.

Within the ensuing few days, a ministerial conference was held for the purpose of banding together the laity and clergy in America who held and practiced this fundamental message. The new fellowship was to be known as "The Foursquare Gospel Association." Over one thousand names were signed to a statement of doctrine and purpose the first day.

Of course the words "four" and "foursquare" are found repeatedly in the Bible, and it was not difficult to find a sufficient number of references upon which to lay the groundwork for the new movement. For example: The breastplate of the high priest was foursquare and set with four rows of colored stones, viz., scarlet, gold, blue, and purple (Exodus 28:16); Christ's garment was divided into four parts (John 19:23); four anchors were cast from the boat in which Paul was a passenger, to prevent shipwreck (Acts 27:29); and even Heaven itself is described as being the city that "lieth foursquare" (Rev. 21:16). The four colors of the breastplate were chosen to apply to the four phases of Christ's ministry which comprise the chief tenets of faith: scarlet, typifying His blood shed on the cross; gold, symbolic of the tongues of fire which fell on the day of Pentecost; blue, the color of the heavens from whence comes healing virtue; and purple, color of royalty.

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The pattern of events leading up to that summer night in Oakland, serves to point out in a measure the reason for the success and phenomenal growth of the movement which was set in operation at that time.

Born on a farm in Ingersoll, Ontario, Canada, Aimee Elizabeth Kennedy from the start was never one to do a thing halfway. As a child, she was an effervescent, high-spirited girl who lived the life of a typical Canadian farmer's daughter; doing enthu-



siastically and wholeheartedly whatever her hands found to do -- whether that meant helping father curry "Flossie's" glistening coat and gathering chips for the kitchen stove, or taking part in high school dramatics.

Consequently, when at the age of seventeen she consecrated her life to the service of Christ, she flung herself with equal fervor and enthusiasm into gospel work, and a short time later sailed to China as a missionary with her husband, Rev. Robert Semple, under whose ministry she had been converted. His untimely death in the Orient brought her back to embark on a brief period of home mission work. Still a young girl of nineteen, with a daughter to provide for, and feeling that Robert's passing meant the end of her ministry, she married Harold McPherson, a Florida groceryman, and attempted to settle down to homemaking. Insistently, however, the call to "Preach the Word" kept ringing in her soul. Sickness struck. Within a period of one year, she had undergone two serious major operations and was finally consigned to what she called the hospital's "death room."

"The mantle of death was enfolding me," she said later. "Then that one ringing last call -- 'Now will you go and preach?' And my gasping, inaudible answer -- my choice of service rather than the grave! No sooner had my answer been given than warm, life-giving strength flowed through my veins."

With her two children -- for a son, Rolf, had been born as a result of her marriage to McPherson -- she left all and set out to go "where the Spirit willed." An understandable proviso had accompanied the decision to wed: if she ever felt the call back into full time service, she must be permitted to resume her evangelistic work. Her husband, recognizing the sincerity of her vow to God, went with her and helped for a time, then decided to go back to his world of business. But as for her, there was no going back.

The world literally became her parish as she traveled about, preaching in tents, halls, city auditoriums and towering cathedrals in Canada, the United States, and across the seas in foreign lands. Huge crowds were attracted to her meetings, and she



claimed many converts for the cause of Christ. In a three-week campaign in Denver, for instance, the municipal auditorium seating some 12,000 was full to overflowing at every service, with thousands turned away. An estimated 10,000 persons came forward in response to altar calls. At one service where Mrs. McPherson prayed for the sick, some 150 cots and stretchers were brought in.

During her coast to coast revival campaigns in America, driving an automobile equipped with a megaphone and bearing the exhortation, "Jesus is coming soon; get ready," she preached wherever people would listen or wherever a street corner could be converted into a pulpit.

At the peak of these cross-country evangelistic efforts, Aimee Semple McPherson came to California, where she conducted the afore-mentioned Oakland revival and two years later, on January 1, 1923, dedicated the first church of the Foursquare Gospel, Angelus Temple in the city of Los Angeles. With a capacity throng in attendance, the doors of this fire-proof, Class A., \$1,500,000.00 structure seating 5,300 persons were thrown open to mark the beginning of a continuous revival, which has served to inspire the mushrooming out of the work to where it can now be said, "The sun never sets on the Foursquare Flag."

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During the first few years which followed the building of the Temple, thousands knelt at its altars, seeking the Christ who was extolled from its pulpit. Each Wednesday afternoon and Saturday evening saw great numbers of sick and afflicted prayed for and healed by the "Great Physician", Jesus Christ. On Thursday nights between fifty and one-hundred believers regularly followed their Lord in the waters of baptism by immersion; and every Friday night hundreds of young people gathered for their own special service. Continually, for three years, "Sister" preached nightly and thrice on Sundays without benefit of a rest or vacation.

A Prayer Tower, from which an average of 17,000 requests are offered monthly by men and women praying in two-hour shifts twenty-four hours a day, was put into operation. Thousands of testaments were given freely to new converts, as well as other



gospel literature. The humanitarian vision possessed by the Temple's pastor (which endeared her to the general public more than any other phase of her ministry) resulted immediately in the institution of the now famous Commissary Department. Since its inception, over one million persons have been fed, clothed and aided. Countless numbers have received free employment service through its relief channels, particularly during the depression-ridden days of the early thirties, at which time a relief kitchen was set up to meet the emergency. No red tape has ever bound these efforts for the needy.

An innovation unique in religious circles was instituted by Mrs. McPherson, when she made it a point to see to it that while other children frequented the theater matinees on Saturday, the youngsters of Foursquare parents could spend that time in serving the Lord. In a gathering conducted after the manner of an adult church service, children themselves were pastors, evangelists, pianists, orchestra, musical directors, ushers, altar workers, choir and audience. So far as is known, this marked the first successful Children's Church in the world to be conducted the year around, and it is still in operation. Many branch church pastors, seeing in this a novel method of combating the rising tide of juvenile delinquency, later organized similar groups of their own.

The early cooperation accorded Aimee Semple McPherson by such renowned religious leaders of the day as Dr. Frank C. Thompson, compiler and editor of the New Chain-Reference Bible (for many years honorary dean of the Foursquare Bible College); Rev. Wm. (Billy) Sunday; Homer Rhodeheaver; Dr. L. W. Munhall, eighty-four-year-old Methodist cleric and confidant of Moody, Sankey and Beecher; Rev. Paul Rader; Dr. Charles S. Price; and Rev. Smith-Wigglesworth, dynamic English evangelist, gave added impetus to the work. Certain political personages, viz., the Honorable Wm. Jennings Bryan, Judge Ben Lindsey of the Juvenile Court of Denver, Judge Carlos S. Hardy of the Los Angeles Superior Court, Judge Daily S. Stafford of the Los Angeles Municipal Court, and others, looked favorably upon the work in its effort to meet the



material as well as the spiritual needs of the community.

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Three factors stand out as being most instrumental in the initial stage of development, and which contributed substantially to the rapid growth of the Four-square Gospel in California.

Of great local significance was the fact that on February 6, 1924, radio's mysterious possibilities were utilized as the Temple's pastor-evangelist preached her first sermon over the church's new station, KFSG (Kall Four Square Gospel). Only two other radio stations in the Los Angeles area had taken to the air before her. KFSG was the first church-owned and operated station broadcasting religious programs exclusively. What amazes many is that, since its inception, the free-will offerings of Temple members and friends alone have made it possible to continue broadcasting twenty-nine and one-half hours each week. No time is ever sold for commercial purposes; its sponsors are the listeners themselves.

In the summer of 1917, while conducting campaigns in Florida, Mrs. McPherson undertook to write the gospel as well as preach it. Believing the return of Christ to be imminent, she began the publication of a monthly periodical titled, The Bridal Call. Following the building of Angelus Temple, she created in conjunction with this a weekly newspaper called The Crusader. Both exerted a powerful influence in bringing the activities of Foursquardom to the attention of the public. They were instrumental in the growth and the unity of the new movement simultaneously. Shortly before the passing of the founder, both publications were combined into one vastly improved monthly appropriately titled, "The Foursquare Magazine", which is now the official representative organ of the church. As such, it is the finest put out by the organization to date. While it contains sermons, feature articles, serials, short stories, and current news for churchmen of all faiths, its primary purpose is to inform of Foursquare activities at home and abroad.

The establishment of a "Missionary and Evangelistic Training Institute" proved



to be the most significant event of all. This endeavor was launched in February of 1923, one month after the Temple was opened. In the preparation of a sermon Mrs. McPherson was forcibly impressed by the personal appeal found in the text, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." As she prayed that God would, indeed, send out more competent laborers, the thought flashed through her mind, You have the burden and vision: help answer your own prayer! The following Sunday morning she announced that classes would convene shortly. The first enrollment was gratifying.

Within a year, the new school had proved a marvelous supplement to the church. Students formed the backbone of the choir, the orchestra, and the altar workers. Some fifty meetings a week were conducted outside of Temple services in shops, factories, jails, hospitals, and on street corners. During this period the students reached the place in their basic training where they began to conduct tent meetings preparatory to pioneering the first branch churches.

Concerning this move, Mrs. McPherson wrote on one occasion: "The branch churches were not premeditated by us. We did not first draw the blueprints and then build a work to fit them, but the work sprang up everywhere and we had to hasten to put the needful amount of scaffolding under it to hold it together." During the summer, the students declared that instead of taking the usual vacation they would rather preach and put into practice that which they had learned.

"So we bought the tents," she stated, "similar to those in which I had preached the gospel when I began my own evangelistic career, and started them out. The thought was, that the students would merely hold services throughout the summer and then fold their tents and return them to the warehouse till the next vacation. But lo! the students were received with almost ravenous welcome everywhere, and the people



in nearly every instance purchased the grounds upon which the tents stood, builded a church or tabernacle there and kept the workers for pastors."

It was true -- with scores of zealous and enthusiastic young student evangelists turned loose on the country, something was bound to happen. Given brand new, eighteen-ounce, mildew-proof tents, the inexperienced but eager ministerial hopefuls <sup>sallied</sup> ~~sailed~~ forth to "set up shop" in the principal cities adjacent to Los Angeles. Among the first communities to receive the Foursquare message in this manner were Long Beach, Santa Monica, Pasadena, and Riverside. In all, eight tent campaigns were conducted in ~~the~~ at first summer of '24. In Santa Ana, over 100 persons confessed Christ during the meetings, and many testified to bodily healings. A piece of land was donated and building commenced a short while later, with students and members of the church nucleus assisting in the effort. Similar results were evidenced in Alhambra, Pomona, and Ventura.

Within two years' time, thirty-two official "lighthouses" had been established in Southern California, and some fifty other applications had been sent in to the head office, appealing for meetings, offering buildings, lots and propositions for consideration. The work in Santa Ana (typical of the others) had, by this time, a membership of over 250. Sunday school average attendance was 400, while 150 registered Crusaders (Foursquare youth) regularly attended those services designed to appeal to them. A church orchestra of twelve pieces had been formed, as well as a large choir. A Commissary Department was organized on the order of the one at Angelus Temple, from whence clothing, food, and employment were freely dispensed to the needy. Services were held in the Orange County Jail and Hospital every Sunday afternoon, and bedside committees visited the hospital each Friday to bring comfort to the sick and afflicted.

The church in Pomona, born in a tent in 1924, then graduating to first a wooden tabernacle and finally a concrete and steel building seating 1,000 and valued at \$40,000, boasted of a Saturday afternoon Children's Church and a Prayer Tower. In Pasadena, the young people of the church regularly conducted street meetings and park and jail services.

Membership in the Training Institute grew shortly to such proportions (from an original



50 to 650 that it was deemed necessary to erect a special building where the students could be taught in an adequate manner. Conditions in the two-story Administration Building adjoining the Temple proved far too cramped for comfort, much less convenience, and classes were overflowing into every available space on the church grounds.

Subsequently, on January 1, 1926, the dedicatory service was conducted for the Lighthouse of International Foursquare Evangelism, Inc. The founder went from floor to floor of the five-story structure, solemnizing each in turn with prayer.

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A compendium of the earliest Foursquare Gospel churches in the State might prove of interest at this point.

A Bible College student was sent to pray for a lady who was very ill in a certain beach community, on one occasion. After a season of Scripture reading and prayers, the student casually asked the woman, "How would you like to have the Foursquare Gospel preached here?" To her surprise, the lady replied, "How would we like it? Just try it and see! We have been praying all summer for a revival." Headquarters' permission granted, two nights later a store building had been rented, prepared, and was packed to the doors with the interested and the curious alike. At the close of the first service, enough people expressed their desire for a permanent work in that locality to make the effort worthwhile and to warrant future planning. The store soon proved too small. While erection of a church building was being considered, services were held in a tent loaned by Angelus Temple. On the strength of the faith that made the walls of Jericho fall, two lots were purchased, with an option on a third. The lumber was bought, and the men of the congregation donated their time both day and night in erecting the building. Within the space of several months from that opening night in a vacant store, the congregation of the beach community of El Segundo was worshipping in its own church edifice.

The history of the Foursquare Church of Van Nuys is equally startling in the swiftness of its beginnings. A group of students began tent revival services on



August 5, 1926. People flocked to hear the message that was Pentecostal in aspect, yet preached without undue manifestation or "goings-on." "The success of those meetings," someone revealed later, "was due to the 'Van Nuys Powerhouse,' a little tent where prayer was offered, pitched just back of the large one in which public services were held." Soon a lot was purchased in a suitable location, and on Sunday afternoon, November 21, 1926, the ground was dedicated. Like the dawn of a new day, the tabernacle went up, and within three months' time, services were being conducted in the new building, seating some 500 people. A branch of the Temple Commissary was organized, to assist in caring for the less fortunate of the Van Nuys district.

The church in North Hollywood was pioneered by a woman who had been healed of heart trouble in answer to prayer. She rented an old theatre building for the sum of \$5.00, and began featuring a series of children's services. Soon the parents were attending also, necessitating the removal of the meetings to a tent, and ultimately, a church building. The First Church of Southgate, likewise, sprang from services planned and conducted solely for children. When the store in which meetings were started overflowed with effervescent youngsters, a tent was pitched next door until a building could be erected seating 500 persons and having adequate Sunday school facilities.

It was quite natural that most of the larger branch churches should organize their own commissaries, and two such have already been mentioned in this treatise. However, while all did a vital job in their respective communities, one outstanding example of how a commissary was enabled to assist those in its immediate vicinity, is recorded in connection with a catastrophe which took place in Santa Paula, some sixty miles from Los Angeles, in the year 1928. A devastating flood swept through the Santa Clara Valley area of California, inundating fertile farm lands, crushing homes like match boxes, filling the morgues and hospitals with the dead and dying. The pastor in Santa Paula wrote at that time:

"Our tabernacle is situated on the edge of the lowlands. The water came within a few blocks of the church, but it was untouched. Before the flood approached we had



warning sufficient to make our escape to the hills. The moment the danger had passed, we set about organizing our tabernacle with all its facilities into a commissary where we were able to care for all our Foursquare families and hundreds of others besides."

Supplies of food and clothing were rushed from Angelus Temple and were invaluable in aiding the Santa Paula pastor to cope with the situation.

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As the Foursquare Gospel spread throughout California, and then invaded the northern, southern and eastern sections of our country, the United States was split into seven districts, each with its own supervisor. All ministers in the Foursquare organization, with the exception of those stationed at headquarters, are directly responsible to these men, who, in turn, are answerable to a general supervisor with ~~the~~ offices in Angelus Temple. Since his appointment to this position in 1944, Dr. Howard P. Courtney has proven to be a wise and able administrator, working in close cooperation with the field representatives.

Due to the numerical strength of the denomination in Southern California, the state was recently divided into two sections -- the northern area from Bakersfield to the Oregon border being combined with the state of Nevada, to form what is termed the "Western District", <sup>thus</sup> distinguishing it from the lower portion, or "Southern California District". This division was instituted during the Twenty-fourth Annual Convention, in February of 1947, at which time Dr. Frank A. Cummings, an early pioneer in the movement was placed in charge of the newly-formed Western District. The supervisor of the Southern California District, Dr. Earl W. Dorrance, likewise an early leader in the denomination, has done a most commendable job during his tenure of eight years in office. Under the direction of these men of vision and determination,



California pastors and evangelists have been inspired to double their efforts, resulting in an advancement during the last few years that has been extremely gratifying.

Concerning those who pioneered the way during the earliest days of the movement's history, the listing of their names and accomplishments would require more space than we are allotted in this review. Suffice to say that all who were appointed to positions of responsibility by Mrs. McPherson discharged their duties well, and each contributed in some measure to the over-all picture of progress revealed in these pages.

A brief survey of comparative facts and figures will be sufficient to demonstrate the statistical advancement of the Foursquare Gospel Church in California, since in this volume we are not concerned with the over 500 solidly established branch churches which grace key cities and rural communities in other states across America and Canada or the 250-odd mission stations scattered throughout foreign lands.

Thirteen years after the establishment of Angelus Temple (1923-36), 84 churches in California were listed in the U.S. census of religious bodies as being wholeheartedly Foursquare. Actually, there were many more because, up to this time, the denomination was not as closely knit as it is today, and a number of churches which had been originally in the ranks (there were 200 in the U.S. alone in 1928) dropped out as a result of the improved organizational plan which began to go into effect about then. Active California membership in 1936 totaled 7,035; property valuation, including equipment, amounted to \$2,095,250.00; money given to foreign missions was \$28,771.34 (this from branches alone; Angelus Temple statistics not available); while the California extension fund, established largely for the pioneering of new churches, received \$2,151.61 into its coffers.



Compare these figures with those of twelve years later (1948), and the steady growth is readily discernable. Churches now numbered 172, a substantial increase of 88, and all were uniformly Foursquare. Active membership totaled 44,690; property valuation rose to \$5,519,755.46; foreign missions received from California churches \$131,592.63; while the extension fund for that year was \$60,746.91. Total number of registered converts in California churches for 1948 was 16,918. Whereas gross income was \$40,639.04 in the year 1936, twelve years later that figure had taken a decided jump to the tune of nearly thirty times that amount, or \$1,155,738.25.

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The third largest building program in the history of the Foursquare Church was begun in 1946 -- the erection of a one-half million dollar memorial to Aimee Semple McPherson. This project consists of several campus-style dormitories to provide housing for students attending L.I.F.E. Bible College. Operations are being rushed to completion at this writing under the careful supervision of Dr. Watson B. Teaforde, dean of the college and chairman of the Memorial Committee. His was the responsibility of seeing to it that the plan blossomed into fruition, and the results testify to the capable manner in which he has followed through in every detail.

The Missionary Department of the International Church recently finished a building program also. While on a much smaller scale, nevertheless the project is an extremely important one in the progress of the Foursquare Gospel. <sup>One block from</sup> ~~the Foursquare Gospel. Just across the~~ Angelus Temple, there now stands a beautifully furnished Missionary Home. Here missionaries on furlough from the foreign field can rest and recuperate, that they might be strengthened to return and continue their labors in a more competent manner.

Another recent advancement has been noted in the purchasing of camp



sites by all districts. In the northern part of California (Western District), Old Oak Ranch was acquired in December of 1948 for the sum of \$40,000. Covering 153 acres, the former hunting lodge property now serves as a summer camp for youth of that area. In the San Bernardino mountains lies Camp Cedar Crest, the summer recreation grounds of the Southern California Crusaders. It comprises 80 acres of beautiful mountain timber land near Big Bear Lake. This land was obtained some three years ago through the efforts of Rev. Harold Chalfant, International Crusader Commander. The greatest part of the engineering and building in both camps was accomplished by the volunteer labor of the Foursquare youth.

In a further step to combat juvenile delinquency, <sup>Foursquare</sup> ~~our~~ California churches are adding Christian youth centers as rapidly as it is financially possible for them to do so. First of these to be finished was in East Los Angeles, in the spring of 1949. Valued at \$60,000, this two-story structure contains ten rooms, with 5,500 sq. ft. of space on the ground floor, provides a large auditorium-gymnasium for sports and banquets, a room (30' by 40') with a fireplace for general social affairs, a gallery for spectators, and a spacious kitchen <sup>splendidly</sup> ~~equipped, with four sinks and a new restaurant-type stove.~~

It remained for the California churches to pioneer the way for the rest of Foursquaredom in another endeavor also. This was in the establishment of Christian day schools. A building completed in the summer of '49 in Harbor City, accommodates 150 students, and serves from the first to the sixth grades. Construction is under way at the present time on a comparable structure in Escondido, and plans are being formulated by other branches to follow suit in the near future.

In its effort to "give the winds a mighty voice", the Angelus Temple radio station, KFSG, has, for the past twenty-four years, been an important



factor not only in broadcasting the gospel of Christ to a needy world, but likewise in the establishment of new Foursquare churches and in the progress of those already founded, particularly in the Southern California area. Consequently, when the new type of radio broadcasting, FM (Frequency Modulation) was made available, the Echo Park Evangelistic Association immediately launched into this latest form of transmission, with an eye to the future. Station KKLA took to the airwaves on January 1, 1948 with an output of 58,000 watts power. It is fifty-eight times more powerful than KFSG, which operates on the standard AM (Amplitude Modulation) broadcast band. In order to receive this power output the station is automatically placed by the FCC in the commercial class. However, a goodly portion of broadcast time is devoted to religious programs and revenue received from all sources is going toward the further propagation of the Foursquare Gospel. Since a greater number of persons daily are purchasing sets equipped to receive this band, California church membership should ultimately benefit thereby, as the Foursquare message is beamed throughout the State, 58 ~~times~~ times stronger than before.

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Since the passing of Aimee Semple McPherson on September 27, 1944, the advancement of the Foursquare ranks has been amazing, despite the opinion often expressed by the general public that the removal of the founder would seriously jeopardize the work. This progress can be attributed in a very great measure to the manner in which her son shouldered the <sup>presidential and pastoral</sup> responsibilities placed upon him at that time. Dr. Rolf K. McPherson has proven to be a leader with foresight, and one who has exhibited particularly good judgment in executive matters. His wisdom in forming a cabinet of capable and consecrated men, and in appointing trained and loyal co-workers to positions of trust, is paying off in material and spiritual accomplishments.



Statistics prove Foursquardom is forging forward on all fronts.  
The substantial increas<sup>e</sup> in churches, capital, and converts reveals the  
movement was not founded upon<sup>a</sup> personality but upon the power of faith in  
God!

FINIS



GROWTH OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS  
IN CALIFORNIA

~~(World Headquarters: Independence, Missouri)~~

In the latter part of the year 1863 the work was begun in California by E. H. Webb and G. P. Dykes.<sup>1</sup> A letter written from Elder E. H. Webb from San Francisco, March 23, 1864, indicated that there were fifty-one known members at that time in the state. He stated that Henry H. Morgan had gone on a mission to Southern California previous to the writing of his letter. Among the branches mentioned at that time were Sacramento, San Francisco, Folsom, and Watsonville.

The California semi-annual conference met in San Francisco October 6, 1864, presided over by Apostle E. C. Briggs, of the Quorum of Twelve. Three hundred and fifty-seven members in the state were accounted for at that time. The conference was concerned <sup>not</sup> only with the work of the entire state, but with the whole Pacific slope.

Among those associated with the early movement of the church in the state were Joseph C. Clapp, Josiah Butterfield, Glaud Rodger and Charles W. Wandell. Clapp went from Nauvoo, where he had been a member of the original church, to Utah. Being discouraged with the church as he found it functioning there, he went on to California and united with the Reorganized Church at El Monte, June 6, 1864, ~~being baptized by Elder Henry H. Morgan.~~ He was ordained an elder the next day at San Bernardino by Elders Morgan and Hiram Falk. Josiah Butterfield was a member of the original church and united with the Reorganization on May 1, 1865, ~~being baptized by Glaud Rodger at Watsonville, California.~~ He later was president of the Watsonville Branch. Glaud Rodger accepted the church in England in 1842. He came to Salt Lake City in 1852 and left when he found they were teaching and practicing polygamy. *after living in other* *he* ~~They had been different places before~~ arrived in California near San Bernardino, December 24, 1854. He united with the Reorganization in 1864, ~~being baptized by Henry H. Morgan.~~ He accepted



a mission to California and baptized, among others, Hervey Green at San Bernardino. Charles W. Wandell was born in New York, baptized in 1837. He was ordained an elder in the same year. Following the death of the martyr he became disgusted with the affairs of the church in Nauvoo and withdrew from the work. He went to California and for a time was associated with the Brannan colony.<sup>2</sup> He joined the Utah church in 1851 in California and went to Australia. He returned to Salt Lake City about 1857. Discouraged, he went to California and united with the Reorganization at San Francisco in 1873. He labored for a short time in California and then went to Australia with Glaud Rodger, sailing on November 6, 1873.

Another man that meant much to the church in its early movement was Joseph F. Burton. In 1869 he was a sea captain living in Hantsport, Nova Scotia. He and his wife, having determined to move to California, went by ship to New York and then made the thirteen-day trip from there to San Francisco in October, just two weeks after the through track was completed. Mr. Burton was a religious man and was always seeking for truth. In the fall of 1873 he met John Carmichael and became impressed with the goodness of this man. Carmichael was a minister for the church in England before coming to America. He had first gone to Utah and had not found there what he believed, so had gone on to California. Some months after meeting Mr. Carmichael the Burtons began attending meetings conducted by Elders John R. Cook and Daniel S. Mills. On December 7, 1873, Mr. and Mrs. Burton and her brother, George Davison, were baptized and confirmed by Elders Cook and Mills.

On May 1, 1874 Joseph Burton was ordained an elder by Apostle Alexander H. Smith, Daniel S. Mills and Hervey Green. Alexander Smith was the son of the Prophet Joseph Smith, Jr., and a brother of the President of the church, Joseph Smith III. Alexander at that time was minister in charge of the Pacific Slope Mission which included California.



At the annual Conference at Alameda, April 6-12, 1865, the state was divided into eighteen sub-districts. The membership at that time was nine hundred twenty-three. Two other men who were associated with the work at this time were James W. Gillen and William Anderson.

The work began to spread toward the southern part of the state and about 1868 the Southern California District was organized in addition to the Northern District. E. H. Webb was president of the new district.

Those in attendance at the conference of the Southern California district September 18, 1876, were thrilled to have Joseph Smith III, President of the Church, present for the assembly. This made them feel much closer to the nucleus of the church which was in Missouri, Iowa and Illinois.

In addition to the two men previously mentioned who went to Australia, there were at least two other men from California who were instrumental in the development of the work in the Islands of the Pacific. Albert Haws was in the Sandwich Islands or Hawaii, and Joseph Burton was in the Society Islands or French Oceania.

Another of the early workers in California was Heman C. Smith, for many years historian of the Church. He was in charge of the Pacific Slope Mission in the 1880's and made his home at San Bernardino.

The work in California grew rapidly. In 1879 California was the fourth state in point of membership, with 874 members. In 1889 the state was still in fourth place with 1232 members. In 1899, fifth, with 2,088 members. In 1909, sixth, with 2537 members. In 1919, seventh, with 3,251 members. In 1929, seventh, with 3,909 members. In 1939, fifth, with 5,717 members. In 1949, fourth, with 7,549 members on January 1. California ranks behind Missouri, Michigan, and Iowa in that order. A ten year gain for the state of California from 1939 to 1949 was 32%, and was greater than either of the three states which have more members. The best percentage gains in the church are being made on the West coast, composed of California, Oregon, Washington and British Columbia. The increase for this entire



area during the last decade was 26.9%.

Today the church counts nearly 8,000 members in the state of California. Its largest concentration of membership is in the Los Angeles area, and the second largest is in the Bay Cities area, centralized in Berkeley and San Francisco. There are some thirty-five congregations in the state and seven of these have four hundred members, or more. The state is divided into three districts; namely, the Northern California District, the Southern California District, and the Metropolitan Los Angeles District.

1. History of the Church, by Joseph Smith and Heman C. Smith, Board of Publication, Reorganized Church of Jesus Christ of Latter Day Saints, Lamoni, Iowa, 1896.
2. The Brannan colony was founded by Samuel Brannan, who took some 300 members of the original church from New York to California, sailing around Cape Horn in 1846. Brannan became a very influential leader in civic and industrial affairs, and his colony was largely responsible for the building up of Yerba Buena, which is now known as San Francisco. Writing of this colony in the First Forty-Niner, pages 23-33, published in New York in 1929, James A. B. Scherer said, "Polygamy was not in their creed, and they maintained good relations with the Gentiles. The men were industrious, public-spirited; the women chaste; the children well behaved." Many of those in this colony later united with the Reorganization movement.



~~Paul Bailey~~  
~~1876 Chickadee Ave.~~  
~~Los Angeles 41, Calif.~~

## Chapter XXI

### THE MORMONS ~~IN~~ CALIFORNIA

~~by~~ Paul Bailey

CALIFORNIA has played understanding and tolerant host to the Church of Jesus Christ of Latter-day Saints (Mormons) from the very days of its beginning. It is doubtful <sup>whether</sup> any non-Catholic religion had <sup>an</sup> earlier start at weaving <sup>an</sup> historical pattern <sup>to in</sup> this great state. In the mutual affairs of both California and the Latter-day Saints there stands the deepest bonds of sympathetic interest. Mormons have always acknowledged to that state a peculiar debt of gratitude. And, conversely, Mormons had more fingers in California's historic pie than most people are even remotely aware.

A little probing of California lore reveals how epochal are the parts Mormons have played in the drama of the Pacific slope. Mormons witnessed the first American flag over Yerba Buena. Mormon Battalion soldiers fashioned and lifted the first flagpole in Pueblo de Los Angeles and draped it with the Stars and Stripes. Earliest Anglo-Saxon colonizers under the new flag were Mormons. Mormon picks laid bare the gold which plunged a world into the delirious frenzy of 1849. And Mormons made the first determined strides which changed the ranchos' idle acres to the richest agricultural section in the world. From the day



California ceased to be a step-child of Mexico, Latter-day Saints have played distinguished and creditable parts.

In return, California has ever been a tolerant friend to these religionists. No place, outside Utah, or the cradle of its beginnings, does Mormondom hold more sacred in recollection than California. It was first to receive the Mormon expatriates from the eastern expulsion, and was early to provide a welcome haven to those destitute sufferers in the name of religion. In its relations with the "Saints", no black pages of violence or betrayal of trust have darkened the record. California has ever been a friendly refuge.

But the Mormon story in California is perhaps the least known of all historical epics of the west. <sup>The</sup> Rise and growth of that American sect; its turbulent beginnings in New York, Ohio, Missouri and Illinois; its exodus to Utah; its march to destiny in the Valley of the Great Salt Lake; all these have become the familiar part of the Mormon pattern. And yet neglected, almost doomed to obscurity, lie these other strange pages to their book.

#### Samuel Brannan and the Brooklyn

On the morning of July 31, 1846, a weary old square-rigged merchantman wallowed her way through the Golden Gate, and dropped rusty anchor in Yerba Buena Cove. She was the Brooklyn, six months out of New York, and bearing 238 Mormon immigrants under leadership of Elder Samuel Brannan.

Their journey, around the Horn, and by way of Juan Fernandez Islands and Honolulu, had been a wearisome and trying one. During



the long months of their voyage, which included for them several deaths and several births, California had been laid siege to by American naval forces, and only two days before their historic voyage-end, Captain Montgomery and his forces from the sloop Portsmouth had taken Yerba Buena and hoisted the Stars and Stripes above its old customs house on the bay. Mormons themselves had expected to lend hand in the conquest, and the 70 able men aboard had, under Brannan's direction, armed and enlisted themselves as a "battalion" with the expectation of engaging the Mexican presidio in battle should their attempt at landing be contested.

But this entry of America's first colonizers in California was a peaceful one. A jolly-boat from the Portsmouth thumped alongside the tired old Brooklyn as she settled to anchor. A young officer briskly swung to the deck of the emigrant ship, saluted the crowd of excited Mormons, and announced, "Ladies and gentlemen, I have the honor to inform you that you are now in the United States of America." For a moment there was silence. Then a lusty cheer broke forth. It was not war they wanted, but peace, and freedom from persecution. And in the sanctuary of California they were to find that peace.

#### The Mormons and San Francisco

By coincidence, on the very day the ship Brooklyn with its pilgrims, had cleared New York for California, the Mormon pioneers had headed west through Iowa territory toward their gathering place in the valley of the Great Salt Lake. Like the brethren who were being driven from cities and homes in Illinois to the bleak prairies



of the west the Saints under Samuel Brannan were abandoning their cherished holdings in New England to found a more peaceful haven on the little known borders of western America. Both migrating groups--those from Illinois as well as those from New England--cherished a common objective--the "gathering place." Colonizers under Brannan were certain this "gathering place" would be California. Not until the following year did these new arrivals on San Francisco Bay come to realize Brigham Young had made final choice of the more arid vales of Utah.

Long before this, however, the San Francisco Mormons gave life, hope and movement to the sleepy village which would someday be the metropolis of San Francisco. Indeed, few colonizing expeditions <sup>were</sup> ~~was~~ ever better prepared for the task it had set itself to do. Into the hold of the Brooklyn had gone "agricultural and mechanical implements for eight hundred men: scythes, plows, hoes, forks, shovels, plow-irons, nails, glass; blacksmith, carpenter and mill<sup>w</sup>right tools; turning lathes and sawmill irons; printing equipment and two years' supply of paper. There were such staples as brass, copper, tin and crockeryware, dry goods and an immense supply of school books and slates. Two milch cows, forty pigs, and crates of fowls had been loaded aboard to make certain Zion had an agricultural start. And the cows, milked on deck, provided a fresh and nourishing diet for the Brooklyn's infant passengers."

Samuel Brannan, by trade, was a printer, and the press hauled around the Horn, and set up in a mill loft on San Francisco Bay,

gave to California its pioneer newspaper--The California Star.

*The first issue appeared January 9, 1847, and was antedated only by*  
In other enterprises Mormons were equally industrious and successful.

*Sample's Californian, at Monterey.*



Houses were built, mills set up, and a huge communal farm (New Hope) was projected along the headwaters of the San Joaquin River, at the juncture of the Stanislaus.

The feverish activity of the San Francisco Mormons had for basis the belief that the greater migration westward from Illinois must certainly have terminus in the fertile valleys of California. As a leader Samuel Brannan had tremendous vitality, and took deeply serious the necessity of "preparing a place" for the weary Saints to rest from the long and burdensome journey across the American plains. The deep soil, salubrious climate, and natural beauty of the land he'd been chosen to colonize, made deep and lasting impression upon Samuel Brannan. In contrast to the stubborn farmlands of his native Maine, this Eden of the west had everything to recommend it to the harassed Saints now being latterly driven out of the states bordering on the Mississippi.

Yet, in spite of every preparation, and the hopes of Elder Brannan, San Francisco Bay and adjacent areas were destined never to become the major theme to the Mormon symphony. Much to Brannan's disappointment, and that of the Brooklyn colonists, the great exodus of this modern Israel failed to come off as they had hoped. Israel chose to sojourn in the wilderness. Brigham Young marked Salt Lake Valley as "this is the place." The exodus halted far short of the Goshen of the Pacific.

Brannan, while still certain the twenty thousand Saints from Illinois would soon augment his shipload from New York, in April of 1847, traversed the snowy passes of the Sierras on a lonely journey eastward to meet the Saints and guide them through the



mountains to California. Braving the same snows which had trapped and brought disaster to the Donner Party, Brannan passed by the camp of their dead, and after much hardship finally gained the Sierran eastern side. From there he rode horseback to Fort Hall, and on June 30, 1847, intercepted the Mormon vanguard, and Brigham Young, on the banks of the Green River.

Brigham Young, however, was unimpressed by his young elder's description of the lands bordering on the Pacific. Doggedly Young swung his weary pioneers south and west into the Valley of the Great Salt Lake. And, just as doggedly did Brannan endeavor to change the leader's mind. Brannan could not avoid comparing the desolate stretches of sagebrush which the leader had chosen as "gathering place" with the incomparably lush and well-watered leagues which lay beckoning and unclaimed beyond the Sierras. Brannan remained with the pioneers until August 9, 1847, And, not until Mormon plows were turning the earth of Salt Lake Valley, and dams had been built for irrigating the parched earth of the Great Basin, did he abandon his efforts to convince Brigham Young of the fallacy of his course. It was a discouraged and embittered Samuel Brannan who started the long journey back to the other Mormon colony at San Francisco.

Historians have wondered about the outcome had Samuel Brannan been successful in inducing Brigham Young to move his legions of homeless Saints on to the Pacific slope. At the time Brannan could not have known that in another year a chance discovery of gold in the new lands he'd so heartily adopted would not only make him one of the richest of men, but would change the sleeping vales of California



beyond any human dream. And if Brigham Young had founded his Mormon nation on the banks of the San Joaquin and Stanislaus, instead of the arid vales of Utah, what would have happened to it during the coming mad hegira of the gold rush? Could the Church, as a unit, have withstood the pressure of coming events? And what would have been California's history had Mormons held the predominant position which was theirs when the Brooklyn dropped anchor, and which would have been doubly secured had that master colonizer elected to follow Brannan on to the coast?

In the High Sierras, not far from Lake Tahoe, Brannan had the surprisingly good fortune to intercept the main body of the Mormon Battalion--recently discharged from service in the now-concluded Mexican War, and heading east to meet Brigham Young's pioneers, and rejoin their families on the plains. Eagerly the ex-soldiers pumped Samuel for news regarding the plans of the Saints and the loved-ones they had left at Council Bluffs more than a year ago. In turn, their own strange story was given to his ears. As to their queries regarding the place Brigham Young had chosen, Samuel was apathetic. At his urgings, a great ~~many~~ number of the men returned with him to Sutter's Fort, to seek employment for the winter.

At Sutter's, and after nearly a thousand miles of alkali dust, the peace and greenery of California etched a resolve into Brannan's heart that never was to leave him. Let Brigham have his sagebrush Zion. To California, he swore, would be his destiny.

Sutter's was booming with men from the war, and here Brannan decided to set up a general store, to be stocked from ship-trade



at San Francisco Bay. When this was arranged, he left his Mormon comrades and hurried on to Yerba Buena, arriving there September 18, 1847. He found the Mormon colony not only prospering, but considerably augmented by the arrival of other members of the Mormon Battalion, recently discharged from service at Los Angeles.

Eagerly Samuel Brannan plunged into the affairs of the young and growing city. His newspaper became a power in the land, his home the meeting place of every notable. In mercantile and civic affairs Brannan expanded constantly in importance. And up to the very eve of the gold discovery, Samuel managed his Church's affairs with capability and imagination. Yet, strangely, it was Brannan, and the newly arrived members of the Mormon Battalion who were destined to play key parts in the drama which would lift California to eminence and color unattained by any similar place in the world's dominion.

#### The Mormon Battalion

In considering the central California Mormon picture under Brannan, particularly the period from 1847-50, the interlapping of the Battalion phase with that of the Brooklyn colonists is constant.

Two important factors determined the birth of this Mormon army--the outbreak of the Mexican War of 1846, and the drivings of the Saints from Illinois. On January 20 of that year, some weeks before the Nauvoo exodus, the Mormon High Council caused to be published in its Times and Seasons a public declaration of the



Church's intention to remove itself to "some good valley in the Rocky Mountains." It further stated that in event of President Polk's "recommendations to build block houses and stockade forts on the route to Oregon, becoming a law, we have encouragement of having that work to do."

Jesse C. Little, Mormon president of its Eastern States Mission, was instructed to go to Washington and plead the Mormon cause as best he could. "If our government shall offer any facilities for emigrating to the western coast," he was told, "embrace those facilities, if possible. As a wise and faithful man, take every honorable advantage of the times you can."\*

Little's arrival in Washington, May 21, occurred at the very moment when the capitol was seething with excitement over the "Mexican incident." A reconnoitering troop of American dragoons on the Mexican border had been ambushed and fired upon, with a loss of sixteen men. President Polk already had directed a special message to Congress voiced in the indignant cry that "Mexico had invaded our territory, and shed the blood of our citizens on our own soil."\*\* Congress had answered with a declaration of war.

Already the victories of General Taylor in the battles of Palo Alto and Resaca de la Palma had fanned American war spirit to a tempest. A great "Army of the West" was to be gathered at Fort Leavenworth, under command of Colonel Stephen W. Kearny. Plans for this army included invasion of Mexico, with close cooperation of the American battle fleet already dispatched around the Horn to the west coast of North America. But Polk's first and major

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\*Little's Report, Hist. of Brigham Young Ms., II, pp. 11-12.

\*\*Lossing, History of U.S., 1872 Ed.



problem was to assemble that "Army of the West;" to get it to California without delay.

By now the pathetic exodus of Latter-day Saints from Illinois had commenced. Saints by thousands were already trudging the plains of Iowa. And Elder Little's generous tender of Mormon manpower to fortify the west was avidly seized by President Polk and his cabinet as a ready-at-hand means of prosecuting the war. Out of Jesse Little's appeal for suffrage in the Church's darkest hour, came a strange bargain,

The American nation was at war. Manpower was sorely and immediately needed on the western borders of the nation. Mormons already were on the western border. Mormons had the manpower. On June 5, 1846, Elder Little wrote in his report: "I visited President Polk; he informed me that we should be protected in California and that five hundred or one thousand of our people should be taken into the service, officered by our own men; said that I should have letters from him, and from the secretary of the navy to the <sup>squadron</sup> suqdron."

Colonel Thomas L. Kane was entrusted with the orders to Kearny regarding the projected Mormon army. Kane accompanied Elder Little as far as St. Louis, where they separated--the Colonel hurrying on to Fort Leavenworth to make arrangement, Little continuing on to the wilderness of Iowa to lay before Brigham Young the results of his Washington plea.

Acting under Kane's presidential order, Kearny meanwhile sped Captain James Allen northward from Fort Leavenworth to the Mormon camps. Allen's instructions were to immediately recruit a battalion of five hundred Mormon men.



On the 30th of June, Captain Allen rode into Brigham Young's camp at Council Bluffs. Next day he met with Church leaders, to decide the feasibility of so ambitious an undertaking, together with ways and means for its speedy accomplishment.

To drain five hundred ablest Mormons from the destitute ranks of the pioneers at this particular time was a hazard which might easily end in disaster for the whole Mormon venture. For one thing, the season was late. The heart-rending task of Nauvoo's evacuation had cost precious months, and had brought <sup>only</sup> the vanguard as far as the eastern banks of the Missouri River. From there back to Illinois the Saints were strung by thousands along rutty wagon trails and temporary camps. Brigham Young was faced with the necessity of wintering his famished, ill-clad hosts in as forbidding a wilderness as ever greeted the brawn and tempers of men. Now came this call for the best of his sorely needed menfolk. The matter was pondered tearfully and prayerfully.

After conference with Allen, Brigham Young and the Council concluded wisdom lay in acceding to the call. Accordingly, a meeting was called at Council Bluffs to lay the matter before the people. After Captain Allen had addressed the Saints regarding the momentous undertaking, Young spiritedly urged the men to enlist. "I proposed that the five hundred volunteers be mustered and I would do my best to see all their families brought forward, as far as my influence extended, and feed them while I had anything to eat myself."\* In three days the muster-rolls were filled, and Captain Allen, as acting colonel, took over command in the name of the United States.

It was a motley-looking army, but it was composed of good men,

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\*History of Brigham Young Ms., II, pp. 4,5.



of brave men--as history so amply testifies. To kiss a wife or a mother goodbye, in the midst of a grim wilderness--knowing that that wife or that mother must drive an ox team, pilot a wagon loaded with every cherished family possession across the savage-infested American plains--was a sacrifice both heroic and reckless. Flour barrels were empty when the Battalion marched away. And a poignant reason why those ragged men marched, was the assurance their pay as common soldiers might provide food and sustenance for those loved ones they were forced to leave behind.

After many exciting adventures, after a considerable number (including Colonel Allen) had contracted malaria, the weary men arrived at Fort Leavenworth on August 1. Here the Mormon Battalion received its tents, ordnance, food supplies, and five hundred stands of arms. More immediately important to the brethren was their first issuance of pay.

Each soldier was to receive the monthly infantry pay of seven dollars, with clothing allowance of forty-two dollars for the year's enlistment. Agreeing among themselves to make the march to California in the clothes they had worn out of Nauvoo, the greater amount of the clothing allowance, at least, was secretly dispatched to the pioneers on the Missouri River to alleviate the distress made imminent by the necessity of winter-quartering the Saints in Iowa. This money, so desperately needed by the Battalion members, and so unselfishly tendered the Saints in their darkest hour, provided the means which kept the very life in Brigham Young's band of valiants throughout that ghastly winter of 1846-47.

It was necessary for their beloved commander, Colonel James Allen, to order from his sick bed the start of their march from



Fort Leavenworth. He promised to overtake his troops after a few days' rest and recuperation. But on the 23rd of August Colonel Allen was dead. The Mormon army, then nearing the borders of the Arkansas, received the news with pained sorrow and uncertainty. The tolerant, kindly Allen had solidly endeared himself in the hearts of his Mormon charges.

Elections were held to fill the vacancy, Captain Jefferson Hunt, of Company A, being chosen and sustained by unanimous vote. Unfortunatley, no sooner was this matter settled to the brethren's satisfaction, than a Lieutenant A. J. Smith, of the Second Dragoons, arrived from Leavenworth, with orders from Major Horton to succeed Allen as Battalion commander. In a rather high-handed manner he proceeded to do so.

Under Smith's merciless drivings the Battalion marched--sick, bewildered, unhappy--through the long, weary days of heat and dust. From Leavenworth, after crossing the Kaw River, they followed the route pioneered earlier in the year by Colonel Alexander Doniphan. He and his Missouri Dragoons had now reached Santa Fe.

On September 16, at a point somewhere west of the later settlement of Dodge City, Smith ordered the twelve or fifteen families, who in wagons were trailing the Battalion, to immediately separate themselves from the command, and proceed under the direction of Captain Nelson Higgins to Pueblo.

Lightened considerably by this weeding-out process, Smith now drove his army relentlessly forward. But under the scourges of heat, thirst, and the miserable food provided, the sick men



grew steadily worse--and the well men sank to a state of unutterable physical exhaustion.

By October scurvy was rampant, and the condition of the men had become alarming. Rather than grant them the recuperative blessing of rest, Smith grew increasingly impatient to get his army to Santa Fe. Already physically depleted by the Nauvoo expulsion and the hardships of Iowa, the men were far from the proper physical trim to undertake a grueling foot-march of two thousand miles. Their stock and <sup>commissary</sup> wagons likewise had commenced the journey in Illinois--not Fort Leavenworth--and consequently <sup>were</sup> was not of the best. Instead of consideration and sympathy for this condition, Smith tyrannically drove them to the very limit of their endurance. It was on the 9th of October the Battalion limped its way through the Pass of Galisteo, and on into the once-Mexican stronghold of Santa Fe. An hundred-gun salute from Doniphan's corps marked their entry into the ancient town.

Fortunately, a new commander took over the march from Santa Fe to California. Colonel P. St. George Cooke, while a notorious stickler for discipline and military forms, was nevertheless a welcome improvement over the harshly arrogant Smith. It must have been a painful sight to the Colonel's martial eyes when the Battalion lined itself up for his inspection and assumption of command. Forced marches, scant food, sickness--all had done their worst. Assignment of clothing allowances by the brethren to their destitute loved ones in the "Camps of Israel," had brought the army to a sorry spectacle of rags and tatters.

A few mules and partial rations for sixty days were all the



supplies Cooke was able to commandeer for his army at Santa Fe. At his orders, a number of the desperately sick men were invalided, and on October 19, 1846, the thinned ranks under his command, marched out of Santa Fe into the west. The Mormon Battalion's orders were to open a wagon road to the coast. Kearny's corps, already engaging the Mexicans in California, had been forced to abandon wagons and finish their march as mounted troops. The Battalion was to haul the first wagons through.

To men emaciated by semi-starvation and disease, with stock and rolling equipment in pitiable condition, and with rations totally insufficient to guarantee the army against hunger, Kearny's order was a demand of brutal proportions. But perhaps unknown and unreckoned by this American commander, were some eternal fonts of strength upon which the sober Mormons had been taught to draw. To endurance bred of hardship was added a sustaining faith which quickened bodies and drove them forward through the deathly perils of that march. Within a month the stern, undeviating Colonel Cooke came to realize he was commanding a Battalion of extraordinary men. Their physical exploits are beyond explanation, unless a sober accounting be made of the eternal verities upon which those hardy souls so faithfully leaned.

By the middle of November the army's "beef" subsistence consisted of those shrunken oxen no longer able to pull their supply-wagons. Not even the entrails were wasted as food. The pinch of necessity was further manifested by constantly dwindling rations of flour, coffee and salt.

The fearful strain upon the endurance of the men could not



but show itself. By November 10 fifty-five men had collapsed. Cooke, realizing the chances of these sufferers reaching California alive was pathetically remote, ordered Lieutenant W. W. Willis to escort them to Pueblo. A wagon was loaded with half rations of beef and flour. After pronouncing the "blessings and promises of God" upon the fevered brows of these broken souls, the Battalion marched away to leave the sick ones to reach Pueblo however well they might.

While eight days' rations were saved to the main army by departure of the Willis party, it was soon apparent that not even the stretching of providence<sup>sions</sup> could guarantee food enough to last the Battalion into California. And yet, with all the discomforts, with all the hardships, one searches in vain for the drastic criticism of Cooke as commander, such as was consistently voiced against Smith. Cooke was stern, unswerving; at times severely harsh. But Cooke was a true soldier. There was nothing arrogant nor pettily vindictive in his attitude toward the men.

To people of modern-day comforts, it seems incredible that men could be expected to cross afoot deserts of from thirty to ninety miles--with only a canteen of water between themselves and death. Words never can adequately describe the thirst-maddened sufferings of this body of men before the south margin of the Gila River at last was won. When canteens were dry, when it seemed beyond earthly hope that human flesh could endure to the next water-hole--out would come picks and shovels, and with last pounces of strength, the delirious men would drive wells to the subterranean sources of this precious necessity to faltering man and beast.



These wells, and the wagon road, coming at such a price in human suffering, later served a nation in its westward migration and expansion to the Pacific slope. But to those wretched souls of the Mormon Battalion, many were the days when the dark specter of death was faced with faith alone asserting itself in agonized prayers to God for deliverance. California was the goal--the restful haven. Roped to wagons, ragged, shoeless, half-starved and maddened with constant thirst, the Mormon Battalion somehow dragged itself across the lethal wastes of the great southwest.

While engaged in crossing the Colorado, news came of the Mexican uprising in California against the victorious American armies--and with it another urgent appeal upon the Battalion for haste. Cooke sped his ragged troops on forced marches toward the conflict. But not even these exigencies could induce the stubborn colonel to abandon the wagons, nor the primary objective he'd set his hand to accomplish. Kearny had ordered the opening of a road into California. Cooke was determined Kearny should have that road--and with it some wagons as evidence in proof.

So, even though most of the mules had long since perished, the men rolled those mile-rickety contraptions onward. With picks and shovels they carved the hillsides. With crowbars and gunpowder they hewed a way through rock. Food supplies were exhausted, and, while a detail rode on to San Diego for needed beef, both men and dying mules subsisted on mesquite pods. Conquering of that last and longest desert was a triumph of physical endurance, and evidence of a faith that allowed no defeat.

On January 21, the Mormon Battalion camped on Warner's Ranch.



While the hungry brethren gorged themselves on the good beef raised by this Yankee settler from Massachusetts they basked in the joy of their epic accomplishment. At last they had reached California--though their entry bore little semblance to that of a conquering army. Their clothes were rags, their feet were bare and bleeding--but Kearny could never deny they had brought the wagons through.

But there was little time allowed to the comforts of Warner's Ranch. A courier had brought fresh news from Kearny. The rebellion had been successfully dealt with, and the Battalion was to proceed to San Diego. It took another week of steady plodding before the army came upon its first sight of the Pacific Ocean. But on January 30, 1847, the Mormon Battalion, after history's longest infantry march, grounded arms in the courtyard of the Catholic Mission of San Diego.

It was fitting a church should have been their first haven of rest.

#### The Battalion and California

Their rest at San Diego proved a brief one. Within two days they were marching northward again--to be quartered at the Mission San Luis Rey. This mission's ruined quarters were cleaned, repaired and made comfortable by the brethren. Days of intensive military drill followed, and after that, over the futile protests of the Brethren, the Battalion was divided. Company B was ordered back to San Diego for garrison duty. The remaining four companies, with exception of a small thirty-man garrison for San Luis Rey, was



marched north to the Pueblo de Los Angeles--arriving there March 23.

The issues of war already had been decided before the Mormon Battalion's arrival on the Pacific Coast. In the north Fremont, in two engagements, had successfully defeated the Mexicans under Castro. Commodore Sloat, with the American naval squadron, had taken Monterey, and in almost simultaneous action, Montgomery had painlessly claimed Yerba Buena. Stockton's sailors and the recruit-swollen army of Fremont had ended hostilities at Los Angeles. The last, and perhaps bloodiest engagements, had been won by Kearney on December 6, 1846, and January 8, 1847.

The Mormon Battalion was denied its test of mettle in open engagement with the enemy--but courage can be proven in other ways than shedding of human blood. A modern railway and a ribbon of transcontinental road now stand monument to this other kind of valor. Without recourse to the oppressor's grinding heel, without rapine and pillage, they won the peace. As occupational troops they served their country well; so well that their final departure came amid clamor and petition of the conquered populace that they remain.

But little of idleness was granted the Mormon Battalion during its Los Angeles sojourn. Already it had been partially divided, with almost a ~~fourth~~ fourth of its men garrisoned at San Diego and San Luis Rey. And now, within two weeks of its arrival, Company C was marched away to the mountains to guard Cajon Pass against the Mexican and Indian guerilla bands who stubbornly harassed the American forces of occupation. Remainder of the Battalion was detailed to the drudging labors of baking, repairing the village structures, and building a fort atop the hill west of town. This fortification,



on the same hill where Gillespie had been forced to stand siege, stood directly over the former Broadway tunnel. It was dedicated as Fort Moore on Los Angeles' first Fourth of July celebration, with solemn and impressive flag-raising ceremony. Even its flagpole was a Mormon achievement.

"...A company of natives and Mormons were sent to the San Bernardino mountains to fell the tallest trees they could find for a pole. A long time passed before they returned, and the authorities became worried. Finally on the old Mission Road a large cloud of dust was seen... It was the flagpole cavalcade! It had two tree trunks, one about 90 feet and the other about 75 feet, mounted on the axles of about twelve carretas. Each was hauled by twenty yoke of oxen... The two trunks, spliced, made a flagpole for the city 150 feet high, that 'could be seen by all men.'\*

Among those hurriedly recruited regiments thrown into the California campaign, were some whose ranks were filled with border renegades and the riff-raff of the eastern cities. Colonization rights, bonuses, and promises of public lands had lured many an undesirable to take up arms. While fighting was the strict requisite, they had shown themselves brave and faithful soldiers, but with the closing of hostilities had come the chafing monotony of peace. Drinking, gambling, rapine and wholesale desertions followed. American military authorities were driven to wit's end in coping with a situation embarrassing to them and a source of concern to the natives.

In contrast <sup>were</sup> ~~was~~ the stalwart, sober Mormons whose arrival had

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\*LaReina, p. 41.



been advertised rather malignantly. They worked hard, they complained little, they abstained from drink and the vices and follies about them. Little wonder Spanish-speaking natives and Indians recognized the intrinsic goodness of these strange soldiers. To them the word "Mormon" came to connote a creature a little superior to the "Americans" about them. And when the Battalion's term of enlistment neared its end, military authorities were implored by the natives to retain Mormons as garrison troops in preference to the less reliable companies who must assume this duty when the Battalion had gone its way. In San Diego, where Company B was quartered, a petition was signed by every person in town.

In May, before General Kearny departed for the east, he made strenuous efforts to re-enlist the Battalion. And as the time for mustering-out drew nearer, many attractive offers were dangled before Mormon eyes to induce them to remain in service. When praise and cajolery failed, there were threats of impressment. Honest justice to these faithful men forestalled so drastic a move, and in the end the call of loved ones and the stronger cry of duty were the deciding issues. Mail from the east revealed that Brigham Young and the vanguard already were nearing the Rockies. Hostilities in California had ceased. Zion-to-be-built had need of their hearts and brawn. So, on July 16, 1847, after all companies of the Battalion had been reunited in Los Angeles, a brief mustering-out ceremony was conducted, and the men discharged from service. Eighty-one of the brethren elected to remain under arms for an additional six months, and were sent back to San Diego as occupational forces.



Though at last freed from the soldier's yoke, there still remained a thousand miles of wilderness and mountains to be conquered before they could hope to greet their loved-ones in the promised land of the Great Basin. After mustering-out and payoff, the brethren assembled at a rendezvous three miles from the Pueblo. Fortunately stock and provisions were cheap, and with their meager cash the brethren were able to assemble satisfactory traveling equipment for the return journey.

Within a week their caravan was wending northward through California's wide valley of the San Joaquin. At Sutter's Fort they stopped to barter, and on September 6, while leaving the Tahoe basin, came their historic meet with Samuel Brannan in the Sierras. For Brannan, at that moment, was returning to San Francisco following his disappointing interview with Brigham Young in Salt Lake Valley. Brannan's doleful account of things he'd seen made considerable impression on the minds of the brethren. The decision--whether to return and winter at Sutter's Fort, or push on to Utah, became an individual problem of every man. After discussion and counsel, about half the number considered it wisdom to remain in California. The others snapped fingers at Brannan's gloomy advice, and continued on toward the new Zion.

Those who elected to remain had no difficulty obtaining work. John A. Sutter suffered crying need for willing hands. Fremont had recruited the best of Sutter's American workers and riflemen. The sober, hard-working Mormons were as answers to his prayers.

His foreman, James W. Marshall, took a crew of nine of the brethren, three other white men and a number of Indians, and moved up to the Coloma Valley. Here a sawmill was to be erected.



The men labored through the winter, felling trees, constructing a brush dam across the river, and deepening a dry channel for<sup>24,</sup> a mill race. On the morning of January, 1848, after a particularly heavy rain, yellow granules were found intermixed with the bed-sand of the new mill-race. Curious as to what they might be, Marshall dispatched one of the Indians to his cabin for a tin plate. With this he was able to obtain a small quantity of the metal. And on that day Henry W. Bigler, one of the Battalion brethren, recorded in his journal: "This day some kind of metal was found in the tail race that looks like gold." Some days later, in the same journal, Bigler had marked an epoch. "Our metal has been tried and proves to be gold.... We have picked up more than a hundred dollars' worth this week."

Before the year was out, this discovery of gold on the American River in California, was destined to start a tide of immigration westward that would change the face of the nation.

While the Mormon brethren continued to honor their contract by laboring daily on the uncompleted mill, Marshall hastened down-river for conference with Captain Sutter. So rich were the sands about them, that by brief labors in the evening the Mormons were able to pan for themselves many times the amount they received as employees of Sutter. Even after the secret was out and the streams swarmed with gold-hungry men, these Mormon boys continued with their task. Not until March 11 was the mill completed and running.

But in spite of elaborate efforts on the part of Sutter and Marshall to hide the great secret, it soon was traveling by word of mouth. It remained only for Samuel Brannan to complete the



cycle that was to set the world aflame. From time to time throughout the early spring of 1848 news of the discovery was reported in and about San Francisco. The astute Samuel, while on a visit to his Sacramento store, not only investigated the rumors, but carried back to San Francisco a quinine bottle stuffed with the precious metal.

It was May of 1848, and Brannen had laid a few personal plans, before the world was really taken into confidence regarding the discovery. Then, with hat in one hand, with quinine vial in the other, Brannen strode the muddy streets of San Francisco, and in his bull-like voice he shouted the tidings: "Gold, gold, GOLD! Gold from the American River!"

Within a week the city was deserted.

#### Duty and the Call of Gold

California Mormons--both Battalion members and those from Brannen's New York group--were enviably situated to profit from the strike. From chance discovery by two more Battalion boys came one of the richest finds of all--the fabulous "Mormon Island" in the American River. Those other brethren, still bound to Sutter by employment contract, utilized their odd hours to garner considerable wealth in raw gold, nor did the San Francisco brethren neglect opportunity to stake some of the first claims on the gravel bars of California's streams. Even today a tour of the Mother Lode country reveals many geographical names quaintly reminiscent of the day when Mormons were first on the scene. ["Mormon Gulch" (wherein is now situated Tuttletown), "Mormon Bar" (Merced-Yosemite highway), "Mormon Island" (near Folsom), etc.]



With the only store in Sacramento Valley, Samuel Brannan reaped golden harvest from his sale of implements and provisions. No time was wasted in opening other stores in the gold camps of Celoma and Natoma. In the Sacramento store alone, receipts were soon averaging five thousand dollars a day. Though greed had started its insatiable gnaw at Brannan's soul, he still maintained an unctuous decorum among his brethren. But unmistakable now were the signs of his disintegration. It is said he demanded and received tithing from all Mormon earnings--though there is no record of his having delivered any part of the money over to the Church.

In contrast to Brannan's lust for wealth is the example set by the majority of the Battalion brethren during that hectic summer. No set of men could ever have been more favorably situated to gain from the gold strike. They were first on the spot; they had free choice of the best locations before the crowds swept in. To have remained in California another year might have assured them wealth. But the call had come from President Young. They were to take up their burdens in Salt Lake Valley. They were to plight hearts and brawn to the task of building Zion.

"Thus," said historian Bancroft, "amidst the scenes now every day becoming more and more absorbing, bringing to the front the strongest passions in man's nature...at the call of what they deemed duty, these devotees of their religion unhesitatingly laid down their wealth-winning implements, turned their backs on what all the world was just then making ready with hot haste and mustered strength to grasp at, and struggle for, and marched through new



toils and dangers to meet their brethren in the desert!"\*

The eighty-one members of the Battalion, who in Los Angeles had elected to remain under arms for an additional enlistment of six months, had been discharged from service early that spring. Twenty-five of them already were in Utah, having journeyed from California by way of Cajon Pass and the old Spanish trail through Las Vegas Springs. From their glowing accounts of the fertile valleys beyond the southern Sierra Madres, came the incipient beginning# of the Mormon Church's San Bernardino colony.

#### Brannan Steps Aside

<sup>The</sup> Plight of the Church in California during the hectic period of the gold rush, and the transition years following, would seem to vindicate the judgment of Brigham Young in settling the exiled Saints in <sup>the</sup> splendid isolation of the Rocky Mountains. Those who followed such worldly prophets as Samuel Brannan, or held aloof to their own selfishness, fell--and were swallowed up in the great oblivion. California, during its brief spell of madness, was hardly the place to nurture a faith.

Samuel Brannan himself became a product of this strain and stress. With money which allegedly belonged to the Church, with flow of funds from his amazingly successful enterprises, he soon was established as one of California's richest men. Astuteness and business acuity enabled him to profit from the tremendous flow of population to Pacific shores, and soon he was involved in scores of enterprises, the profits from which within a few years made him California's first millionaire. With two other capitalists, he purchased Sutter's vast holdings. He erected numerous fine build-

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\*Bancroft's California, VI, p. 49.



ings in San Francisco and Sacramento. He established lucrative ship trade with China, Hawaii, and the east coast. His land holdings extended to southern California and Honolulu. And as his wealth increased, his testimony diminished, until he'd turned from the Church a bitter apostate.

Yet in justice to Brannan's memory, let it be said there existed in the man a true measure of greatness. He served California well, and must rank with Sutter, Marshall and Stanford in the pantheon of that state's great ones. He pioneered the first overland mail from San Francisco (with Battalion boys as riders), and his energy and funds greatly assisted in bringing the first railroad west. In admittance of California as a state to the union, with slavery as a determining issue, the indignant voice he raised helped save the state from that curse, and later won him election to the new state's legislature. He built the first great wharf in San Francisco, and more than any single man, labored to change that chaotic gold-rush village to the metropolis we know today.

Probably the most colorful events in Brannan's life were his efforts toward quelling the lawless elements which had made a hell-sink of San Francisco. On June 9, amid the ashes of his city, burned to the ground by arsonists, Samuel Brannan organized the first vigilance committee. Outraged citizens, under his leadership, made history by their tardy but summary vengeance against the murderers, arsonists and thieves which the gold rush had brought as a wave of flotsam upon them.

Natural leader that he was, Samuel Brannan rose to great wealth and exerted tremendous influence in molding the destinies



of California as a state. But with wealth came careless living. With careless living came financial reverses, which eventually left him a penniless drunkard.

He was forgotten when he died in Escondido in 1889. With no money for either grave or coffin, his body lay a year in the San Diego receiving vault, unclaimed. Only by chance discovery of a relative, was Brannan accorded a tardy Christian burial. But for years only a wood stake marked the lonely grave at Mount Hope Cemetery. In 1926 a more suitable marker was provided. It reads: "'SAM' BRANNAN -- 1819-1889 -- CALIFORNIA PIONEER OF '46 -- DREAMER --LEADER--AND EMPIRE BUILDER."

#### San Bernardino Is Born

The even temper of California's climate, its endless acres of untilled fertile soil, the ease with which huge tracts could be cheaply acquired, all had made deep impression on the minds and hearts of the Battalion members. On the 14th of May, 1847, while stationed at Los Angeles, Captain Jefferson Hunt had broached the subject of Mormon acquirement of ~~land~~ California land in a letter to Brigham Young. "...We have a very good offer to purchase a large valley, sufficient to support 50,000 families...by paying 500 dollars down, and taking our time to pay the remainder, if we only had the privilege to buy it..."

Brigham Young, however, had consistently looked with disfavor upon California as a gathering place for his Saints, and at the time nothing came of this overture. Subject of land purchase again came to the fore when those members of the Battalion who had re-enlisted for an additional six months outfitted themselves at



Chino Rancho in preparation for the journey to Salt Lake City after their final discharge from military service.

In the fall of 1849, Jefferson Hunt consented to pilot a large company of winter-stranded gold-seekers down the snow-free Spanish Trail to California. Except for that small group (the Jayhawkers) who disregarded counsel of this experienced frontiersman, and whose "shortcut" folly landed them in the lethal wastes of Death Valley, Hunt brought his wagon-train successfully through without serious mishap. Doubtless land sales again were topics of discussion, for on Hunt's return to Salt Lake Valley, considerable agitation was manifest by the Saints for establishment of a colony in the fertile valleys of southern California.

Much logic was martialed in support of the idea. Such a wagon route to the coast was essential to the growing Mormon commonwealth. The southern route was perpetually free of the winter hazards which blocked the Sierra passage so much of the year. And it seemed wisdom the Saints should control the southern terminus of it, to adequately tend to the outfitting of wagon trains, that they might not find themselves at the mercy of hostile profiteers in stock and supplies.

Not until the winter of 1850-51 did Brigham Young finally give his consent by appointing Apostles Amasa Lyman and Charles C. Rich to the task of promoting such a colony, and calling for volunteers to accompany these leaders to the coast.

Early in March of 1851, the company--<sup>one</sup> hundred and fifty wagons strong--pulled out of Salt Lake City. The four hundred and thirty-seven men, women and children included a generous



sprinkling of Battalion members and their families. Their route was the one pioneered by Jefferson Hunt--by way of the sandy bed of the Rio Virgin, over the Mesa to Muddy River, and Las Vegas Springs. On June 9, 1851, after considerable Indian adventures and hardship, the Mormons reached the agreed upon assembly place--a sycamore grove near the south end of Cajon Pass.

On July 5, the Los Angeles Star took note of their arrival, "We learn that they are negotiating for the purchase of the Rancho San Bernardino from the family of Don Antonio Lugo, by whom it is held... This is the site of the old Mission of San Bernardino... Here probably this interesting people will make their first establishment on the shores of the Pacific."

The prediction became a fact only after considerable delay. The land of California no longer was being sold at pre-gold rush prices, and Apostles Lyman and Rich were faced with the task of raising the very considerable amount of cash necessary before purchase of the Lugo properties could be entered into.

Leaving the Saints at the sycamore grove, Lyman and Rich hurried north to the gold fields--visiting San Francisco, Sacramento, and Mormon Island. Generous Saints in these places unhesitatingly shared earnings for the benefit of the projected colony, and on September 22 the first token payment of seven thousand dollars was made and the Saints moved onto the property.

Construction of a fort became the most serious and urgent problem, for the lands they were acquiring stood in direct path of the devastating incursions of Indians from the Mojave Desert which had plagued the ranchos for many years previous to Mormon



arrival. Another heroic drive in the north for funds, and sacrificial sale to drovers of all the Mormon loose stock was necessary before the remainder of the \$25,000 down payment was tendered the Lugos heirs. But when this was completed, and deed executed, the Latter-Day Saints were possessors of the Rancho San Bernardino.

In the brotherly spirit so characteristic of every Mormon endeavor, the colonists went at the task of building a city. Hundreds of acres were sowed to grain, roads were built to timber, and sawmills, grist mills, and storehouses completed before even the first dwellings of their city were raised.

By the winter of 1852-53 San Bernardino had made astonishing strides as a community. By then Southern California had acknowledged the leadership and vision of Mormonism by electing Jefferson Hunt to the legislature. The following year saw San Bernardino incorporated as a city by legislative act, with Apostle Amasa Lyman as first mayor, and Apostle Charles C. Rich heading the city council.

A certain Judge Hayes, riding circuit through this new Mormon land of promise, left a flattering pen-portrait of San Bernardino in the making. It was published in the Southern Californian, under date of October 9, 1854:

"This city continues to flourish steadily. It is known that the Mormons proper of San Bernardino occupy a ranch of eight square leagues... It is certainly one of the best, if not the very best tract of land in California...

"This year the wheat was raised in a common field, amounting to near 4,000 acres, and averaging thirty-two bushels to the acre. They have a fine flouring mill in operation, six sawmills on the neighboring mountains, and streams that might turn the machinery of the largest manufacturing town in the whole world...

"The city is regularly laid out in one-acre lots. The streets are at right angles... At least one hundred new buildings have been put up within the last four months--principally adobe--some of them very fine... The population now amounts to about twelve hundred..."



San Bernardino city, created by Mormon industry, grew and flourished until the early spring months of 1857. Apostles Lyman and Rich, who so steadfastly had labored to build a Mormon city in California, were in May of that year, "called" to new labors in the European mission field.

Within five months after departure of the leaders, the south-bound mail from Utah brought news that stunned San Bernardino--and put quick end to the auspicious colonization venture. By order of the government, all United States mail from the east to Salt Lake City had been stopped. An army was reported marching west, bringing with it a full set of territorial officers to summarily take over Utah's civil government. Salt Lake City had known of these catastrophic developments since July 24, but it was September 1 before the news reached San Bernardino. Public agitation lost none of its strength by the delay.

The decision of the Latter-day Saints in the face of this new threat was a crucial and far-reaching one--but it had been made.

Through New York, Ohio, Missouri and Illinois, the Mormon people had bled for the tenets of their faith. Oppression, persecution and murder had driven the harassed Saints across a continent. Now, when security seemed won, when at last they could live their religion in self-chosen isolation, without offending neighbors, had come the gravest threat of all. The Church of the Latter-day Saints considered it had paid an ample price for the right to worship, that by no stretch of imagination could they be accused of harming any American soul in their development of the land wastes of the Great Basin. To throw an army at them at this time, Mormons felt,



was not only a supreme blunder, but an insult beyond endurance. The decision was pugnaciously and courageously made. They would resist. They would burn every stick. They would destroy every brick. When and if this army took their lands, they would get it as the Mormons <sup>had</sup> found it--a desert waste.

And this policy held for San Bernardino as well, though other factors likewise had contributed in the Church's decision to abandon so promising a colony. On October 30 came word from Brigham Young, counseling the California Saints to return to Salt Lake Valley. The loyal Saints commenced liquidating their hard-won property for a fraction of its worth. Within a month the first wagon trains were on their way to Utah. Their seven-year struggle to establish a colony was abruptly ended.

The Quiet Years

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Mormonism as a religious and sociological factor in California, lay feeble and dormant for three decades after abandonment of the San Bernardino colony. Return of the Battalion to Utah and disintegration of Brannan's San Francisco group had weakened its influence in the bay area. North and south there remained a few scattered adherents to the faith, but no longer could the Church exert power and prestige by sheer force of numbers.

California and Utah reached maturity and statehood through their own peculiar and respective patterns. Their orbits, so closely joined at first, drew in upon themselves. Their struggles were conducted under widely divergent ideologies and social concepts. To California, the gold rush had brought wealth and an overwhelming influx of population. The grave problems which arose in consequence, found normal adjustment only when gold returns had shrunk and people turned to the



more stable pursuits of husbandry and industry. And, on the other side of the Sierras, in the mountain valleys spurned by Brannan and the argonauts, was enacted at the same time a religio-sociological experiment of profound scope and consequence. To the Mormon brotherhood, gold and the pursuit of gold held a shrunken degree of importance alongside such simpler attributes as faith in God and the dignity of common toil. Mormon adherence to this ideal through those lean years is in itself something of a miracle. And because of this peculiar stand, the Mormon commonwealth became as rich in its own way as that of its throbbing counterpart on the Pacific slope.

#### And Now Today

For a short time after Brannan's apostasy, Elder George Q. Cannon conducted the California mission from San Francisco, for benefit of scattered Church members and investigators of the faith. From February 23, 1856 until September 18, 1857 President Cannon published a four-page weekly newspaper and missionary organ under title of Western Standard. Able and brilliant editorials of this short-lived publication later were gathered into a book and reissued as faith stimulus to the Saints. But with the general call of 1857 for Mormons everywhere to return, President Cannon closed the mission and rejoined his brethren in Utah.

Not until 1890 did Mormonism again become a virile force on the Pacific Coast. <sup>On</sup> December of that year, in Oakland, Elder J. W. Pickett began the modern story of California Mormonism by organizing a group which became the Oakland branch. In August, 1892, John Luther Dalton of Ogden, Utah, was appointed by the Church as a missionary to that area. In a hired fraternal hall, the Oakland branch soon became a thriving appendage of the Church.



The following year Elders Alva S. Keller, Henry B. Williams and George H. Maycock arrived to assist Elder Dalton as missionaries. Maycock and Williams were later dispatched to southern California to again open up that field. After a fruitful time, Keller was moved to Sacramento, where he was joined by Elder James D. Cummings. That land once trodden by the Brooklyn pilgrims, the Mormon Battalion, and the pioneers of San Bernardino, now began hearing the tidings in earnest. By 1893 there were branches of the Church in Oakland and Sacramento, with scattered Saints of Los Angeles and San Diego counties rapidly being drawn into the net. At that time the registered California membership numbered one hundred and twenty souls.

In 1894, after John L. Dalton's honorable release as president of the revived California mission, Elder Karl G. Maeser took over. With energy and zeal so characteristic of this stalwart, he immediately arranged for a Mormon exhibit at San Francisco's Midwinter Fair, and ~~militantly~~ launched a series of public meetings in the new mission headquarters at 29 Eleventh Street. <sup>Among those whose voices militantly cried tidings in that</sup> Eleventh Street Chapel were Apostles Amasa M. Lyman, Brigham Young, Jr., John Henry Smith, Moses Thatcher, and Elders George Reynolds, George Goddard, B. H. Roberts, and Andrew Jenson.

April, 1896, the Salt Lake Tabernacle Choir made its first tour of California, and gave concerts to enthusiastic music lovers in San Francisco, Los Angeles, Sacramento, Oakland and San Jose. In 1904 the California mission had spread its bounds to include portions of Nevada; and four years later a part of Arizona had been added to its direction.

Again California received the Mormon people willingly and happily. When President Joseph F. Smith with other Church notables



toured the mission in 1908 they were honored and banqueted at Los Angeles by the renowned Jonathan Club. Such friendly overtures must have struck them as far cry indeed from the tragic expulsions of Missouri and Illinois.

In 1900 the mission's population was 427; 1905, 666; 1910, 1274; 1915, 4168; and in 1920, 6333. Since 1920 a phenomenal growth has taken place. In that year the first Latter-day Saint Stake (a body of congregations, similar to a parish) was organized on the Pacific Coast--Los Angeles Stake--comprising the various Wards (congregations) in and about that city. From that point on, Mormonism as fact and force, takes on its present-day stature.

Today's Healthy condition is reflected in the fact that there are now 19 Stakes, 147 Wards, and 3 separate Missions in California. Its grand total of Latter-day Saint membership, as of 1949, is 74,588 souls. Mormon church edifices and buildings in California are valued in the millions of dollars, with its first temple in California under construction on an immense and fabulously valued tract in Westwood. And in accord with Latter-day Saint world-wide policy, there are no mortgages or debts upon any of its holdings. Truly, the vine once more has grown over the wall.

What the future holds, only a prophet would dare say. But certainly the land of California must continue its marked destiny as one of the richest reservoirs of strength to the Church. And the historical part which Mormonism has played in this great state, cannot but loom brighter with passing years.



## Chapter XXII

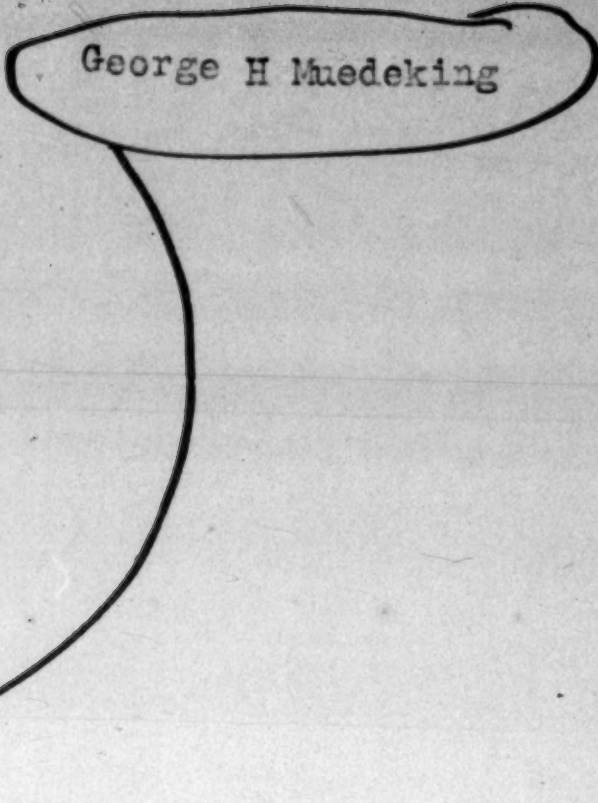
### GENERAL INTRODUCTION

### LUTHERAN CHURCHES IN CALIFORNIA

The Lutheran Church can justifiably claim a number of "firsts." It was the first Protestant church to cross the ocean into the new world, for even during the life of Martin Luther, a Lutheran congregation was founded in South America. Luther's Small Catechism was the first book to be translated into the language of the American Indians. Campanius, the translator, was the chaplain to the governor on Tinicum Island, just below Philadelphia, where the first Lutheran church edifice in America was dedicated, September 4, 1646.

The Lutheran Church has lately come into the rank as the "fastest growing denomination in America" among the major groups. The magnificent International Lutheran Hour, the world's most widespread Gospel radio ministry, may be said to represent the greatest single effort of any ~~single~~ denomination to evangelize the world. This ministry, covering four sevenths of the habitable area of the earth, has probably done more than anything else to bring the magnitudes of the faith proclaimed by Martin Luther to the forefront of religious thinking. The hour, featuring the brilliant radio orator, Dr. Walter A. Maier, is now heard over 1100 stations in 36 languages and in 50 countries of the world. Its weekly audiences are estimated between 30 and 60 million people.



George H MuedekingAmerican Lutheran<sup>a</sup> Church  
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The American Lutheran Church traces its antecedents to pre-revolutionary immigration to America. Yet only in the period since the first World War has its expansion in the Golden State suggested that California was also an important part of the United States. The line can be drawn even closer. Until the year of the beginning of World War II, there were only twenty churches of this Synod in California, all but two of which had been started since the onset of World War I. Yet within the next seven years, the total parishes had increased to sixty-two.

This remarkable change of policy in the planting of Churches has been due to three factors primarily: in 1940 a "Pattern of Progress" was initiated by which every subsidized home-mission congregation assumes entire self-support of its own work on a sliding scale of assistance from home-mission funds, an assistance which ceases within five years. This program has allowed money allocated to the California District of the American Lutheran Church to be spent for the exploitation of new fields rather than being used to support indefinitely older parishes which most often ~~in Church history~~ seem to be ready to fly by themselves only when forcibly pushed from the next<sup>s</sup>.

The second factor was the dynamic leadership of the Mission Committee during these years, whose work has been sparked by a succession of selfless Secretaries and Chairmen whose congregations cooperated in granting them much time from their



pastoral duties to supervise and encourage the missionaries in developing their work.

The third factor has been the close rapproachment between the general Church officials responsible for the allocation of home-mission funds and the District Mission Committee. This cooperation was secured in two ways: by a judicious use of California's art of publicity--brochures on the need and history of California church expansion sent to all American Lutheran Church pastors, plus two movies shown at General Church Conventions and throughout the Church on California work. This direction of publicity at the base of the Church pyramid has enabled the higher officials to procede toward the development of the Synod in this State with a minimum of the usual hue and cry wherever a financial pie is cut. The second reason for the interest of the directors of Home-mission work, in California, has been that by its rigid adherence to the "Pattern of Progress", the California District has shown itself eager to justify the faith of those in positions of responsibility in the highest Church offices who recommended exploitation of this new immigration-frontier of American life.

The American Lutheran Church is the most recent of the Lutheran Synods in America. It was formed August 11, 1930, at Toledo, Ohio, by the uniting of the Buffalo Synod, the Evangelical Lutheran Synod of Iowa and Other States, and the Evangelical Lutheran Joint Synod of Ohio and other States. The new church body in that same year joined with the Evangelical Lutheran Augustana Synod in North America, the Norwegian Lutheran Church of America, the Lutheran Free Church, and the United Danish Evangelical Lutheran Church in America, to form the American Lutheran Conference, a cooperative church effort which continues the autonomy of each constituent Synod. The American Lutheran Church also belongs to the National Lutheran Council, the agency of Lutheran cooperation in war relief, student service,



orphaned mission support, resettlement of displaced persons, service to military personnel, publicity and public relations, mission work among the Jews and Negroes, and as liason between the government and the Lutheran synods which belong to the Council. The Council represents more than two-thirds of America's Lutherans. The American Lutheran Church is also a charter member of the Lutheran World Federation, which is organized by countries, the American Section being the National Lutheran Council. The Synod is also a charter member of the World Council of Churches.

The oldest and largest of the three synods which merged into the American Lutheran Church, the Joint Synod of Ohio, originated at Somerset, Ohio, in 1818, when members of the Western Conference of the Pennsylvania Ministerium formed an autonomous group. Rev. J. Stach, the First Lutheran pastor in Ohio, and the Rev. Paul Henkel and some of his five ministerial sons were the responsible leaders in the formation of the Synod. Thus the American Lutheran Church casts its roots into the earliest American history, for the Pennsylvania Ministerium, the first organized Lutheran body in the colonies, came into existence under the guidance of Muhlenberg, in 1748. Out of this history comes also the continuing impetus of the American Lutheran Church to keep on the main road toward a unified Lutheran Church in our country.

The Buffalo Synod was organized in 1845, at Milwaukee, Wisconsin, and was originally comprised of Luther<sup>e</sup><sub>A</sub>ns, led by Rev. J. A. A. <sup>G</sup>Brabau, and Rev. H. von Rohr, who escaped persecution in Prussia by emigration. These pioneers had refused to accept the official Union-State-Church liturgical agenda, whose emasculated wording of the rite of the Lord's Supper deliberately masked the theological differences of the uniting Reformed and Lutheran congregations. While numerically small, and centered largely around Buffalo, New York, and Milwaukee, the Synod, with its originating interest in strict confessional positions, played an interesting part in the development of the theology of Lutheranism in the United States. Out of this history comes the continuing effort of the American Lutheran Church to



attain a united Lutheran organization in our country primarily on the basis of a unity of belief, rather than upon a simple unity of structure, polity, or christian activities.

The Iowa Synod was formed in 1854, at St. Sebald, Iowa, directed toward its organization by the emissaries of Dr. J. K. W. Leehe, the leader of the practical mission-training Institute at Neuendettelsau, Germany. Leehe had interested himself not only in foreign missions, but in gathering the immigrant Lutherans to America in congregations in their new homeland. He sent missionaries to Michigan and Iowa, particularly. This warm-hearted man has left an indelible stamp on Lutheranism in the United States, for he and his pastors worked closely with both the General Council, one of the predecessors of the Present United Lutheran Church in America, and with the leader of the Missouri Synod. Out of this history has come to the American Lutheran Church a lively interest in foreign mission work (New Guinea and the Madras Presidency, India), and a warm devotional piety in its congregational life.

Preliminary efforts to shepherd immigrant Lutherans to the Golden State were made as far back as 1892. Then Rev. F. W. Seeger, living in retirement in Monrovia, gathered a small group of Lutherans about him in that city and in Pasadena. The latter prospered enough so that a house of worship could be dedicated, and forty-five adult members were reported to the Washington District of the Joint Synod of Ohio, by 1896. Pastor Seeger wired for a man from the Mission Board at Columbus, Ohio, to take over this work, but when the all too-frequent answer came back, "We have no men or money", the work was abandoned to the Missouri Synod, which now possesses therein a large congregation.

At Anaheim, Rev. Seeger served another group of Lutherans from Canada, but this work also came to naught. He began a second congregation in Pasadena, which also disbanded after a few years.

In 1911, Rev. F. H. Basel organized a congregation at Santa Ana, St. Peter, which continues today as the mother church of the American Lutheran Church in the



state. Rev. A. C. Kleinlein entered upon this work in 1912, and while preaching also at Laws-Bishop, El Centro, Holtville, Anaheim, and Pasadena, in 1913 organized Mt. Calvary Church in Los Angeles. In 1914 the church at Santa Ana was dedicated, the first building of the Synod in California.

Dr. C. E. Linder followed as the pastor at St. Peter, and he began the mission at Pomona, and built Grace Lutheran in Anaheim. Another pioneer in the work was the Rev. John Peters, who worked originally in Laws-Bishop, and has been responsible for the development of Messiah Church in Los Angeles.

Many of the present strongest congregations of the Synod in California owe their existence to the employment of a field missionary, Rev. W. Lange, who is founder and present pastor of First Lutheran Church, Compton, and who did the initial work for St. Paul Church in Long Beach, First of Inglewood, First of Terrance, and Good Shepherd, San Diego. This work was all done between 1921 and 1928. Another pioneer worker, now pastor of St. Luke's, Sacramento, is the Rev. Arnold C. Schultz, who reorganized First English Lutheran in Pomona, and who began First Lutheran, Ontario.

The work of the former Iowa Synod was directed at the Sacramento and San Joaquin Vallies, where Sacramento, Elk Grove, Tulare, Rio Linda, and Lodi were selected as centers for work that has matured in flourishing congregations. The Lodi church has the largest membership of any congregation in the California District, approximately one thousand members.

By 1930, the year of the formation of the American Lutheran Church, nineteen congregations, with sixteen active pastors, comprised the work. Three of these were self-supporting, requiring no subsidy from the general church body. While the work was heroically done with the means at hand, the total impact was limited by the initial efforts to serve only the Lutheran immigrants. This may be illustrated most graphically by quoting the report to the Mission Board made by F. H. B<sup>a</sup>esel, in beginning the Santa Ana work: "Someone told me quite a number of Germans



were living in Santa Ana. I went there at once, but no one could direct me to any. I was nearly ready to give up and return home when I passed a large undertaking establishment. The comic idea struck me that in there I might get some information. I stepped in and asked, 'Did you ever bury any Lutherans?'. Answer, 'Yes, I did'. I asked, 'Did you leave any alive?' The man answered with a hearty laugh: 'Yes, I think there were quite a few living in this town. Go to the next corner and inquire at the house back of the church'. Lutherans were found". It need scarcely be pointed out that Christian work, confined to Lutherans, and restricted to German Lutherans at that, would offer none of the virile expansion that a wider perspective would have granted.

The depression halted further expansion, which was not resumed until 1939 with the organization of Christ Lutheran in Monterey Park. With its success, other churches were begun in Westwood and Fullerton the following year. When in 1941, churches in Long Beach, Burbank and Bellflower were started, the mission program snowballed. All these congregations assumed the newly created "Pattern of Progress" and became the pattern for progress for the mushrooming growth in the last eight years. This rapid growth continues to 1948, when it spilled over into the virgin territory of Arizona, where four churches were begun.

The Long Beach congregation, Holy Trinity, was the first instance of work where a pastor was called without benefit of any known number of Lutherans who would be interested in a congregation's formation. He was called to "so many city blocks" (anticipated housing development near the Douglas Aircraft plant), and the success of this work encouraged the Mission Committee to enter other such areas, including San Francisco, where two congregations were started in new housing areas in the next three years. It was this church which also made the first use of a full-time "Parish Visitor", subsidized by the national Women's Missionary Federation of the Church. She, with other such workers subsequently employed, are used



for half-year intervals in newer congregations to build up rapidly a stronger constituency. It is the writer's judgment, who was the founding pastor of Holy Trinity, that the use of the Parish Visitor was more than equal in its effect to what employing another full-time pastor would have been.

The variety of work by the American Lutheran Church congregations has been complemented by two efforts especially: the founding of its first Inter-racial congregation near Compton a year ago, using a Parish Worker subsidized by the Board of Negro Missions, together with a white pastor; and the formation of four Christian Day Schools within the last four years. These schools, owned and supervised by individual congregations, received their guiding impetus from the Chapel of Peace congregation in Inglewood, which form<sup>ed</sup> the first school, and which has guide<sup>d</sup> a total of ten schools into being from the churches of the National Lutheran Council in the Los Angeles area. Rev. Edmund Krueger, the pastor of Chapel of Peace, has largely provided the leadership necessary for this development.

Other leaders in the development of California work, beside the missionary pastors mentioned, were these: The Rev. Wm. Hohberger, who came to Mt. Calvary from a professorship at Spokane College, in 1919. His scholarship exerted a constraining influence for the congregations amid the exotic growth of religious ideas in California. He was the first President when the California District was organized in 1923. Others were Rev. C. H. S. Hunziker, Rev. G. H. Schuster, and Rev. R. F. Kibler, all past presidents of the District, and all still active in California pastorates. Rev. Kibler was the president when the stupendous expansion under the "Pattern of Progress" was initiated, and his wise and cautious leadership can be given major credit for the responsi<sup>r</sup>veness of the congregations to this new yardstick for maturity. Rev. R. D. Lechleitner, who organized Good Shepherd Church in Highland Park, and who has been elevated to the Executive Secretaryship of the Board of American Missions for the entire Church, continues still his dynamic leadership in the life of the California congregations. It was while he was Secretary of the District Mission Committee that the "Pattern of Progress" was conceived.



and instituted. The first full-time salaried President of the District, the Rev. Konrad Koosman, was elected in 1946. Under his direction the American Lutheran Church has taken its place as a mature and recognized member of the churches of the Golden State.

GROWTH TABLES:

| Year          | 1890 | 1906 | 1916 | 1926 | 1936 | 1940 | 1946 | 1948 |
|---------------|------|------|------|------|------|------|------|------|
| Congregations | 2    | none | 2    | 15   | 19   | 22   | 47   | 55   |
| Members       | 76   | none | 181  | 1390 | 1990 | 4325 | 7301 | 9308 |

The members of the American Lutheran Church in California officially support foreign mission work in New Guinea and India, Latin-American work in the Rio Grande Valley and in Old Mexico, Negro and Jewish work in conjunction with the churches of the National Lutheran Council; they support four Senior colleges and one Junior College and two Seminaries and One Bible Training Institute for Negro workers, as efforts in higher education; and through the American Lutheran Conference and the National Lutheran Council are brought into christian work in California in these areas: college student service; Bible Camps; Bible School, Welfare Council (social welfar<sup>e</sup>); hospital support, and service to Displaced Persons.



### Evangelical Lutheran Church

This Lutheran Synod, known until 1946 as the Norwegian Lutheran Church of America, had its origin in the effort to shepherd the Norwegian immigrants to America. Because north European immigration to the United States is fairly recent, the Synod has been close enough to its origins to exhibit the ambivalent characteristic of immigrant groups-- a studied indifference to the culture patterns of the fathers along with an uneasy grasp at church associations based almost entirely on the bond of Norwegian ancestry. Thus California members of this Synod are among the first to rejoice because the name "Norwegian" was dropped from its official name, yet are often the despair of their leaders when they persist in retaining membership in a congregation thirty or more miles away, for no other available reason than that the Lutheran church in the town in which they live is not Norwegian. Any realized federation of Lutheran Synods in the United States will therefore free these members from their self-imposed cultural tensions, and will permit them to make their full and worthy contribution to an Americanized Lutheran church. This contribution will be to share their religious heritage without apology in the historic cultural tolerance of Lutheranism.

Norway, a dependent Kingdom of Denmark since the Calmar Union of 1397, followed the Danish King Frederick I into the principles of the Reformation. The reformer Hans Tausen, the "Danish Luther", led the Reformation movement, and in 1530 at the Diet of Copenhagen, presented the Confessio Haffnica, forty-three articles to be defended publicly. The refusal of the Danish clergy to accept a debate on



this Confession helped to break any opposition to it among the people.

In Norway proper, Bergen was the early center of the Reformation movement. As the teachings of Luther spread, the Archbishop of Hidaros, Olaus Engelbrechtson, tried to suppress the new evangel, but was largely unsuccessful in the face of the opposing nobles. Olaus involved himself further by backing an unsuccessful aspirant to the throne, so that when Christian III became king, he promised the Diet to subdue Norway by force of arms. An army was sent in 1537. The Archbishop fled, and took with him much of the moveable property of the Church. The remaining bishops were forced to renounce their dignities and new Lutheran bishops were consecrated by a German pastor, so that the "apostolic succession" was lost to Norway and Denmark. In 1814 Norway was given to Sweden, and retained until 1905 when its independence was completed. "Den Norske Kirke", the Norwegian Church, granted its own church-law since 1607, was thus the matrix out of which the Norwegian Lutheran Churches of America were formed. <sup>Over 98%</sup> ~~All but about 1-2%~~ of Norway's population claims at least nominal membership in the Lutheran Church, even today.

The first Norwegian settlements to effect church organizations in America were those at Koshkonong, Muskego, and Rock Prairie, Wisconsin. The Muskego log church, still preserved intact on the campus of the Seminary of the Evangelical Lutheran Church, in St. Paul, Minnesota, was originally erected on "Indian Hill", twenty-five miles outside Milwaukee, where the great Manitou was worshipped by the native Americans. This congregation organized itself in 1843, and was served by a young Danish student of theology, Claus L. Claussen, who was ordained in that same year by Rev. L. F. E. Krause of the Lutheran Buffalo Synod, one of the three synods which later united to form the American Lutheran Church (q.v.).

The first larger denominational structure was accomplished by the organization of "Den Evangelisk Lutherske Kirke i Amerika", April 14, 1846, in Rock County, Wisconsin. This Synod, which in 1876 adopted the name, "Hauge's Norwegian Evangelical Synod of America", had only one ordained pastor, Elling Eielson, present for



its initial organization. This uncommon action whereby laymen took so active a part in church organization, was an archetype for the thinking of this group, which subsequently stressed the right of laymen to preach the Word of God unhindered, and which took its inspiration from the layman Hans Nielsen Hauge, who revitalized church life in Norway at the beginning of the nineteenth century much after the manner of Bunyan in England.

The dominant synod for Norwegian immigrants, however, was "The Synod of the Norwegian Evangelical Lutheran Church of America". Popularly known as the "Norwegian Synod", its permanent organization occurred February 25, 1853. It was this Synod which appointed Rev. Chr. Hvistendahl, of Milwaukee, to shepherd the many Norwegian immigrants in San Francisco, in 1870. He organized the first congregation, Our Savior's, November 20, 1870, in San Francisco.

A third antecedent of the Evangelical Lutheran Church was the synod formed on June 13, 1899, called the "United Norwegian Lutheran Church of America". It represented the first authentic awareness that American religious life could no longer be content with small and isolated religious groupings. The fracturing principle, which Lutheran immigrants seemed to catch the moment they reached the American shore, had to here accept one of its earliest successful suppressions. Lutherans, who are notably free in their history from the characteristic American religious scene where every personal modification of theological thinking automatically called for the establishment of a new denomination, as they arrived in America readily showed they had developed no immunity to this disease. They started synods with a vengeance.

With the formation of the United Norwegian Lutheran Church, however, the movement toward continued divisiveness was halted. Itself the union of three synods,, this new group challenged the one thousand Norse congregations in the United States to find sufficient cause for the lack of a unitary Norwegian Lutheran denomination.



Never among those adverse to throwing their theological weight around, American Lutherans had abundant opportunity to disguise their religious culture-lag from themselves by extended and bitter theological controversy. The "pre-destination controversy" initiated in the late nineteenth century was always a happy source for conflict, but by 1912 even it was powerless to dam the flow toward Norse religious unity. The "Madison Agreement", the "Opgjor", was signed in that year by the three synods, and the way was thus paved for working out an acceptable single organization. This Agreement consisted of a statement of the participant's faith, centered upon the controversies the churches had undergone. By 1916 the three church bodies had decided to unite into one. One June 9, 1917, in the four-hundredth year of the Reformation, the Norwegian Lutheran Church of America was born, in St. Paul, Minnesota. Dr. H. G. Stub was elected the first president.

While there are still five Lutheran Synods of Norse background in the United States, the new church received into membership more than 90% of the churched Norwegians. The largest of the dissident synods, the Lutheran Free Church, is united with the major body in cooperative work in the American Lutheran Conference, since 1930. This synod is not represented in California.

In 1946, at its biennial convention, the official name of the church was changed, by dropping the ascription of an alien culture, and retaining simply the title, "The Evangelical Lutheran Church". Since 1925 the Synod has been guided by Dr. J. A. Aasgaard. Headquarters of the Church are in Minneapolis.

The Evangelical Lutheran Church, aside from its continuing efforts to contribute its cultural heritage to Lutheran thinking in the United States, has two characteristics that distinguish it on the American religious scene: First, with its two theological seminaries, four senior colleges, and four Junior colleges, it maintains in proportion to its size, the most comprehensive system of Christian higher education of any protestant church in the United States. Second, its



"choral Unions", formed in almost every "circuit" of the Church, promote a full appreciation of religious choral master-pieces. This musical training at the grass roots has served as the base for encouraging the work of its internationally-known college choral groups, of which the St. Olaf Choir is the most readily recognized.

Beyond itself, the Evangelical Lutheran Church cooperates with other synods in the following way: by membership in the American Lutheran Conference, a group of five Lutheran Synods attempting to consolidate and integrate their work wherever possible; and by membership in the National Lutheran Council, the working agency for more than two-thirds of the Lutherans of the United States in their relation to government, foreign aid, welfare, and public relations.

Norwegians began to filter into California in very small numbers with the gold-rush. By 1860, no more than 800 were known to be here. The number rapidly increased, and the largest group received minor spiritual ministrations from the pioneer German Lutheran Pastor, J. M. Buehler.

The records of Our Savior's Lutheran Church, San Francisco, the first organized congregation, yield the following account: "Knowing that there were in San Francisco thousands of Scandinavians, but no Scandinavian Lutheran Church, the Norwegian Lutheran Synod of America appointed Rev. Chr. Kvistendahl (properly: Hvistendahl), of Milwaukee, Wisconsin, to go thither and attempt the organization of such a church. He arrived October 14, 1870, and preached his first sermon October 16th. November 20, 1870, a congregation was organized and the said Rev. Chr. Kvistendahl was unanimously called as the future minister of the church".

Rev. Hvistendahl remained as pastor during the next five years, and was succeeded by Rev. Lauritz Carlsen. Pastor Carlsen made frequent trips to the nearby communities of San Rafael, San Lorenzo, and Oakland, and thus Our Savior's congregation became the mother church for the work of the Evangelical Lutheran Church,



in California. Known today as "The Norwegian Lutheran Church of San Francisco", this congregation not only continued and expanded its service to its own community, but was responsible through Rev. Carlsen for the founding of Norwegian Lutheran work around the Puget Sound, where he began the first two congregations at Stanwood, Washington and Portland, Oregon, in August 1876.

Under the pastorate of Rev. O. Greensberg, Our Savior's in 1890 also initiated a Seaman's Mission service for Norwegian sailors, in cooperation with the Finnish Lutherans. The first resident missionary, was succeeded by Rev. Carlsen, who had by this time returned from service as a missionary in Australia. During the first ten years of Carlsen's service at the Seaman's Mission, more than 175,000 sailors had visited the Mission on the waterfront from the Ferry Building. The work ~~still~~ continues today.

Norse religious work took the departure into an Americanized effort with the formation of Trinity English Lutheran Church of San Francisco, in 1899. Having called the theological student, E. M. Stensrud, Our Savior's installed him as assistant pastor in charge of the "English department of its church work", in 1897. The installation sermon was preached by the Missouri Synod's famed pioneer pastor, J. M. Buehler, whose church, St. Paul's, thus reaffirmed its ascription as the mother church of Lutheranism on the West Coast. The English work was strategically advanced when Our Savior's Church unanimously resolved to authorize the organization of an independent English congregation, in 1899. The need and the difficulties of such a venture can be intimated when recalling that as late as 1908, an account of Trinity English Church in the Lutheran Herald, includes the following from the reporter: "It need not be pointed out that the abrupt suddenness of such Anglicizing is a serious menace to the integrity of family life among our immigrants....And no where, apparently, do our countrymen so readily abandon their old speech and adopt English as the language of home and heart as in California, and especially in San Francisco".



The new church prospered, even though its building when completed to the full use of the Sunday School auditory, faced the devastation of the great earthquake only three days later. "As by a miracle, the new building was saved. The ocean of fire rolled on toward it, engulfing everything <sup>in</sup> its path; but at the rear wall of the Church it made a sudden turn and passed by. And not one member of the congregation perished in the catastrophe; but a very few left the city, and the organization remained practically intact". Thus writes its first pastor, in his book, "The Lutheran Church and California". The congregation rallied to complete its building program the next year. It continues today on Van Ness Avenue, a leader in its synod.

Stensrud also organized St. Paul's English Lutheran of Oakland, in 1897; and Grace English, San Francisco, in 1908, as the outgrowth of Sunday School mission work that had been started five years earlier.

Meanwhile, other congregations were being organized throughout the state. Rev. Greensberg, who had left Our Savior's to be president of Pacific Lutheran Academy, Parkland, Washington, returned as missionary to central California in 1897. In Northern California, the Norwegian-Danish congregation had been organized at Eureka, and work was begun in Southern California in 1902, by Rev. P. N. M. Carlsen.

Carlsen worked as far north from Los Angeles as Santa Barbara. He organized Our Savior's Church in Los Angeles, and Trinity in Santa Barbara. From the winter of 1903 until 1905, this parish was vacant. Then Rev. Olaf Eger arrived in Los Angeles as the first settled pastor. Included in his work was the congregation at Santa Barbara, and mission work at Pasadena, San Pedro, and Hemet.

By 1908, Rev. F. A. T. Corneliussen, of the United Norwegian Lutheran Church, had started a mission in Los Angeles, and shortly after the merger of these synods in 1917, the two congregations in Los Angeles were united in the present Our Savior's in downtown Los Angeles. San Diego work was started by Dr. J. A. E. Naess,



who later became the second President of the Pacific District of the Evangelical Lutheran Church.

By the year previous to the merger, 1916, the following organized work was represented in California: the Synod of the Norwegian Ev. Lutheran Church had three congregations in San Francisco, two in Oakland, a congregation each in Eureka, Fresno, Los Angeles, Santa Barbara, and Hemet, and mission work was being conducted in Oakland, Suisun, Richmond, Pasadena, and Moorpark. Besides, the Synod conducted a city Mission (inner mission work of visitations and service to hospitals, jails, and charity), and the Seaman's Mission, both in San Francisco.

The United Norwegian Lutheran Church at that time was doing work with churches in Los Angeles, Patterson, and San Francisco, and missions conducted in Pasadena, San Diego, Stockton, Olinda, Orland, Alameda, and San Pedro.

The Hauge's Norwegian Lutheran Synod maintained a church at Santa Rosa.

When the merger was completed, California members of the Synod were organized into the Pacific District, extending from Shishmaref, Alaska, to San Diego. At its 1949 convention, this District petitioned the Synod for a division, which would recognize California work by creation of a new District. The Pacific District was guided by Dr. L. C. Foss, and his son, the Rev. Dr. H. L. Foss, has held the President's office for the District since 1931.

By 1943, the 100th Anniversary of the Evangelical Lutheran Church, congregations in California had increased to twenty-one, and a total soul membership of 5,558. From these figures it can be observed that the planting of new churches in the state was not vigorously pursued as a mission policy. The attitude that seemed to guide expansion efforts was to attempt to attract all Norse Lutherans into single churches in larger areas. Thus all Orange County adherents were expected to maintain membership in a church at Long Beach--twenty miles away. The entire city of Los Angeles was to be cared for by a single downtown church, Our Saviors.



The flood of war-workers into Southern California, whose background was often of staunchest Lutheran faith, soon forced a radical revision of home mission work. The laborers, able to drive sixty miles a day every day to work, could not be persuaded to drive out of their immediate community to look for a church on Sundays. Instead of the people being asked to come to the Church, the Church had to come to the people.

A second cause for revision was that the American Lutheran Church, associated with the Evangelical Lutheran Church in the Regional Home Missions Council of the National Lutheran Council, entered upon a most vigorous program of church-planting after 1941. Churches in California of the American Lutheran Church tripled in seven years, and this spectacle caused a serious reevaluation of Evangelical Lutheran thinking. The result was the deployment of a pastor as home-mission director in the Los Angeles area, who was commissioned to find locations for new churches. No longer was it a question of finding Norwegians in order to begin a church; it was enough to find an unchurched area. It was obvious that California work could develop without the benefit of nationalistic promptings.

Consequently, by the end of 1948 there were twenty-two congregations of the Synod in Southern California alone. The program of initiating new congregations continues as the Synod adopts the motto of America's great Lutheran patriarch, H. M. Muhlenberg, "Ecclesia Plantanda", "the Church must be planted!"

The members of the Synod have been active in supporting synodical foreign missions in China, Zululand, Madagascar, and South America. They have taken special interest in Christian higher education by supporting Pacific Lutheran College, Parkland, Washington. Recently, interest in the educational ministry has been vitalized in California by the establishment of Christian Day Schools by three of the congregations. This interest was carried over to a solicitation of all other Lutheran synods in California toward the joint sponsorship of three Lutheran high schools which will be developed on the Junior College level as soon as possible, in the Los Angeles area.



Outside the organized work of the Synod, members of the Evangelical Lutheran Church have helped to sponsor Christian work in the following areas: Adolph Larson, a layman of Our Savior's, Los Angeles, was one of the guiding pioneers in founding the Lutheran Hospital Society, which took over the California Hospital. The California Lutheran Hospital has expanded now to include also the Santa Monica Hospital, during these twenty-nine years of its history.

The Lutheran Bible Institute, Los Angeles, has received extrasynodical support from churches of this Synod. Pastor John Trontvedt, founder of the school, is a member of the ministerium of the Synod. Bible study courses and practical Christian evangelistic methods are offered by the school to both full-time students and in night-school. One of its graduates has been able to assume status as a Mexican Missionary of the American Lutheran Church in the Rio Grande Valley.

Bible Camp work has been pioneered for the Lutheran Church in the United States by members of this Synod. They are the ardent supporters of a three-week Bible Camp each summer in the San Bernardino Mts, conducted under the auspices of the American Lutheran Conference, and of a two week camp at Mt. Hermon, near Santa Cruz.

GROWTH TABLES:

|           |      |      |      |      |      |      |      |      |
|-----------|------|------|------|------|------|------|------|------|
| Year:     | 1890 | 1906 | 1916 | 1926 | 1936 | 1943 | 1946 | 1948 |
| Churches: | 3    | 21   | 16   | 20   | 19   | 21   | 30   | 39   |
| Members:  | 189  | 1855 | 2561 | 2150 | 2824 | 5558 | 6721 | 9055 |







## Chapter XXIII

Page 1.

### History of the Evangelical Lutheran Conference of the Augustana Church

~~By~~ C. W. Johnson.

Among the many Lutheran groups active in California is the Evangelical Lutheran California Conference, a constituent part of the Augustana Lutheran Church, and thus holding affiliation with such groups as National Lutheran Council, Lutheran World Federation, and World Council of Churches. Listed in its Church rolls are 47 congregations, two of which are located in the State of Arizona. The organization is divided somewhat unequally into three so-called mission Districts: Northern, Central, and Southern. The Northern District where the oldest congregations are located contains the churches of the San Francisco Bay area and stretches as far east as Sacramento, and as far south as San Luis Obispo County. In this District are sixteen congregations. The Central District covers much of the San Joaquin valley, with nine congregations from Bakersfield to Stockton following the trail of Highway No. 99. Largest of the Districts in membership is the Southern, centered in the Los Angeles area with 22 congregations. Sixteen of these are in Los Angeles County alone accounting for about 36 per cent of the state membership in the Conference. There are also churches in Riverside and San Diego counties, and the two Arizona congregations.

#### Origins-U. S. A.

The parent organization of this Conference is the Augustana Lutheran Church, or as it has been known for most of its history the Augustana Synod of North America. In 1948 this Church celebrated the Centennial of organized congregational work in memory of the group of Swedish immigrants of New Sweden, Iowa, who in 1848 chose one of their number, a shoemaker, to be their pastor.



## California Conference - 2

In 1849, year of the California gold rush, a Swedish Pastor by the name of Lars Paul Esbjorn accompanied a group of immigrants to the shores of the Mississippi and organized a church in Andover, Illinois, in the mid year of the nineteenth century. Esbjorn had the calling not only of a pioneer pastor but also later as a Swedish professor in a University at Springfield, Illinois, where he became dissatisfied with the confessional looseness of his colleagues, and it was due to him that the organization of the Augustana Synod was effected in the summer of 1860 at about the time Abraham Lincoln was nominated as President of the United States. The new church listed 49 Norwegian and Swedish Lutheran congregations in the states of Illinois, Wisconsin, Iowa, Minnesota, Indiana, Pennsylvania, and New York, served by 27 ministers. In 1870 the Norwegian constituency separated from the Swedish and formed their own synod.

### Origins--European.

The roots of the Augustana Church are to be found in the Lutheran Church of Sweden from which its first pastors came. More specifically they are to be found in the evangelical revivals in the Swedish church in the mid years of the past century. Those affected by these revivals remained faithful to the Lutheran Church, and confessionalism has always been stressed in the Augustana Churches. The immigrants brought to this country their well worn Bibles, their catechisms, and their Hymnals or the so-called Psalmbok containing the glorious chorales of Wallin, Franzen, Spegel, Svedberg, and many others. Names such as Rosenius, evangelical lay preacher, Fjellstedt, Bible Scholar, to say nothing of Martin



### California Conference - 3

Luther, and John Arndt, were household names to these church members. They established Sunday Schools where their children were taught the catechism and the Bible History, and in early adolescence were received as church members by the rite of confirmation. The altar became the center of the church worship, though the preaching on the texts of the church year was not neglected. They established a Seminary, higher <sup>institutions</sup> ~~schools~~ of learning, and charitable institutions, the length and breadth of the land. Pioneer pastors sought to gather the countrymen of the dispersion into the churches, new churches were organized and the membership rapidly grew in numbers. By the middle of the seventies their attention was called to the Golden State in the west. Pastors were sent to investigate but failed to make any progress, until in 1882 a Pastor, John Telleen, organized the first congregation of this conference, ~~at~~ namely, the Ebenezer Church of San Francisco, and remained as its pastor until the year 1890.

In 1883 Augustana Churches west of the Rocky Mountains banded themselves together into a West Coast Mission District with eight congregations in the states of California and Oregon, and the territories of Washington, Idaho, and Utah. The church membership of that year was 437 confirmed and 729 Baptized. These congregations were served by six pastors and they contributed to the work of the church in 1883 \$2,905.71. This district at the outset contained one California Church, and one California pastor.



## California Conference - 4

In 1888 the West Coast Mission District was raised to the status of a Conference, and for five years it continued as ~~the Pacific Conference~~ the seventh Conference of the Augustana Synod. At first it contained 22 congregations, six of which were located in the Golden State, congregations at San Francisco, San Jose, Oakland, Templeton, Kingsburg, and Los Angeles. The baptized membership of these six churches was 694 baptized and 487 confirmed.

A step forward was taken in 1893 when the Pacific Conference was divided, north and south, the northern part becoming the Columbia Conference, and the southern part the California Conference which was organized at a meeting in the Concordia Church, Kingsburg April 12-16, 1893. At this time there were eight congregations in the Conference. The first annual business session was conducted by four pastors and three laymen. The pastors were C. M. Esbjorn, A. M. LeVeau, P. A. Edquist, and A. M. L. Herenius. It is noteworthy that the president elected, C. M. Esbjorn (1858-1911) was the son of the first and oldest pastor of the Augustana Church, L. P. Esbjorn, (1808-1870) who came to this country in the year of the California gold rush of 1849. The following pastors have served the

|                             |                              |
|-----------------------------|------------------------------|
| C. M. Esbjorn 1893-1895     | C. O. Lundquist 1917-1921    |
| P. A. Edquist 1895-1896     | Julius Lindoln 1921-1923     |
| A. M. LeVeau 1896-1898      | M. A. Odell 1923-1927        |
| A. M. L. Herenius 1898-1899 | A. P. G. Anderson, 1927-1930 |
| C. J. E. Haterius 1899-1905 | C. G. Anderson 1930-1936     |
| C. M. Esbjorn 1905-1907     | J. Herman Olsson 1936-1939   |
| Philip Andreen 1907-1911    | O. A. Elmquist 1939-1944     |
| P. E. Berg 1911-1917        | Rudolph C. Burke 1944-1946   |
|                             | Paul A. Westerberg 1946-     |



# California Conference - 5

The following chart will serve to show the status of the congregations as reported to the organization meeting, as of January 1, 1893.

| Congregation  | Property Valuation | Members    |             | Contributions      | Pastor's Name  |
|---------------|--------------------|------------|-------------|--------------------|----------------|
|               |                    | Confirmed  | Baptized    |                    |                |
| San Francisco | \$32000            | 423        | 555         | \$3,000.00         | C. M. Esbjorn  |
| San Jose      | 12000              | 50         | 58          | 1,300.00           | Vacant         |
| Oakland       | 12000              | 100        | 120         | 1,137.17           | A. M. LeVeau   |
| Templeton     | 4000               | 98         | 183         | 2,000.00           | Vacant         |
| Kingsburg     | 4500               | 54         | 87          | 500.00             | A.M.L.Herenius |
| Los Angeles   | 10000              | 50         | 65          | 1,161.39           | P.A.Edquist    |
| Riverside     | 4300               | 41         | ?           | 610.27             | Vacant         |
| Eureka        | 3500               | 58         | 74          | 800.00             | Vacant         |
|               | <u>\$82300</u>     | <u>874</u> | <u>1144</u> | <u>\$10,508.83</u> |                |

This report is interesting even in its evident inaccuracies. For instance the church at Riverside reported 41 confirmed members, but failed to report any baptized members. If this local report had been complete the total number of baptized members in the Conference would have been larger than 1,144. Congregational contributions appear to be very exact in some instances and only estimates in others. The over all contributions appear to be \$12.02 per confirmed member. Other facts presented by the year's report were: 118 children baptized, no adults baptized, 16 children confirmed, 42 members received by letter of transfer, 88 by profession. There were 5 deaths of confirmed members, and 4 of children. One member was excommunicated, and seven were dropped from the rolls. There were 24 teachers in the Sunday school and 112 children. There were three parochial school teachers with a total of 57 children.



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Of the congregations listed above all of them have had a continuous existence until the present day, with the exception of Eureka which has since been dissolved. Most of the churches are much larger at present, and all of them have been instrumental in encouraging the beginnings of other missions and organizations. Of the four pastors who are counted as the founding fathers of the Conference all have passed away. It is doubtful if any pastor has given California a longer period of service than Rev. A. M. LeVeau who came to California in 1886, and remained in the service of some conference church until his death in 1922, 35 years of continuous service. He is the only one who has served as President, Vice President, Secretary and Treasurer. He wrote the history of the Conference at its 25th anniversary, observed in 1917.

### Growth of the Conference

In the last few years the California Conference has recorded a larger per centage of growth in membership than any other Conference in the national church body. In the early years of its organization, however, it seemed to be at a standstill for <sup>a long time</sup> many years. No new congregation came into being between 1889 and 1904. It may be well to enquire into the reasons both of the early lack of growth and of the later rapidity of growth.

One reason was probably due to language difficulties. The conference in its earlier days was a church using only the Swedish <sup>tongue</sup> in its preaching ministry. The Conference minutes were published in the Swedish until the middle twenties. Even the first world war failed to change this situation. The churches were few and the membership was small. The conference began in days of depression and the membership did not have the means to maintain an aggressive



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Home missionary program. It is true that the missions of the state were supposed to be subsidized by the parent Synod, but California was far away from the center, and much of the church leadership was either apathetic or ignorant, so that funds from the east were irregular and inadequate. The year 1929 brought on another depression and the future did not seem to be very promising. In 1939 a new Home Mission Policy was put into effect by the synod with the authority entrusted in a large Mission Board with each of the thirteen conferences represented by a pastor and a layman. At the head of the plan was an executive director of Home Missions. The synod was divided into seven regional areas with a regional director in each. The California Conference, though small in membership comparatively, has continued to be one of these seven areas.

The effect of the new policy has shown itself in California which had a gain of 83 per cent in the last decade compared with 33 per cent in the previous decade. Furthermore in the last ten years as many new congregations have been established (18) as in the previous thirty years, if we count the churches that have been on a permanent basis. During the period 1939 to the present time three men have served as regional directors, Rev. J. Herman Olsson, Dr. O. A. Elmquist, and Rev. Allan L. Langhoff. The latter took up his duties in December, 1943.

The growth of this Conference as the History of California is reviewed necessarily leaves some blank spaces. The following chart will show the figures as the <sup>time</sup> century is broken up into twentyfive year periods.



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| Date            | Pastors        | Cong.          | Property<br>Valuation | Confirmed<br>Members     | Baptized<br>Members.        | Contributions                       |
|-----------------|----------------|----------------|-----------------------|--------------------------|-----------------------------|-------------------------------------|
| <del>1850</del> | <del>---</del> | <del>---</del> | <del>---</del>        | <del>---</del>           | <del>---</del>              | <del>---</del>                      |
| <del>1875</del> | <del>---</del> | <del>---</del> | <del>---</del>        | <del>---</del>           | <del>---</del>              | <del>---</del>                      |
| 1900            | 6              | 8              | \$ 78,585             | 747                      | 1,205                       | 9,142.89                            |
| 1925            | 18             | 25             | 489,220               | 3,642                    | 4,845                       | 123,757.40                          |
| 1950            | <del>44</del>  | 47             | 2,065,267             | <del>10,883</del><br>843 | <del>14,558</del><br>15,821 | <del>558,164.10</del><br>609,955.34 |

It will be noted that figures for membership, property valuation, and contributions were all less than at the organization of the conference in 1893. However from the year 1900 to 1950 the conference has shown consistent gain along all lines of endeavor. The percentages of increase for 1950 over 1900 are pointed out in the following table.

Number of pastors has increased 600 percent

Number of congregations has increased 488 percent

Valuation of property has increased 2,528 percent

Confirmed members have increased 1,277 per cent

Baptized members have increased 1,110 percent

Contributions have increased 6,005 percent

Total reported contributions from 1882 to the present time have been \$5,592,038.01



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### Work of the Conference

Throughout its history the needs of Home Mission expansion have occupied the time and the attention of the Conference as a working unit. Even in recent years when the control of this work has been placed in the hands of a Central Board of Missions, still the Conference Executive Board has continued to have a real responsibility for this work. Annually the beneficiary congregations make petition for the amount of missionary aid needed. This petition is passed on first by the District in which the congregation is located, then by the Conference Board, and finally by the Board of Home Missions of the national church body. The new plan encourages the congregations in decreasing the amounts of these petitions from year to year, so that normally, in ten years, the congregation should be self sustaining. The local congregations have nobly co-operated in this progressive policy, and some have become self sustaining even before the expiration of the allotted period. The latest report available shows the annual aid given to sixteen congregations and missions in the amount of \$29,446. Only three of the congregations in this group were organized before the year 1940. Beneficiary congregations have as a rule reported comparatively good progress from year to year in membership and stewardship.

### The Conference and Social Missions

The California Conference has never maintained large social or charitable institutions. The needs have not been lacking but the small number of churches and members have been a cause of hindrance in this area of church work. In the early



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years of the Conference History a <sup>at San Francisco</sup> Sailor's Mission<sup>^</sup> was established and maintained by the Augustana<sup>Synod</sup>, the missionary stationed being one of the Synod pastors.

In the twenties and early thirties the Conference operated a Home for the Aged in Kingsburg, as well as a Home for Children in Escalon. These institutions are no longer in existence. At the present time there is a Conference committee investigating the possibilities and needs of establishing a Home for the Aged in the Los Angeles area. Thus far no specific plans have been reported.

The California Conference for some years has been co-operating with the Lutheran Welfare Council of Southern California at Los Angeles, and the Lutheran Welfare Council of Northern California at San Francisco, and has placed these agencies on the annual budget of the Conference. One institution which is entirely separate from the conference as far as control is concerned is the Salem Home for the Aged in Oakland, which was established in 1924 under the aggressive leadership of Dr. C. O. Lundquist, of Ebenezer Church, San Francisco. In 1940 he became the superintendent of this Home and remained in this post until his death on June 1, 1949. Dr. E. G. Knock, a pastor of the California Conference has recently become superintendent of this Home which takes care of upwards of one hundred guests.

#### The California Conference and Education

A Lutheran College in California has ever loomed as one of the great hopes of members living in this state. There have been dreams and even negotiations for such an objective, but thus far they have never been realized. Young people of this Conference



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desiring to attend a Lutheran College must travel either to Pacific Lutheran College, of Parkland, Washington, the only Lutheran College on the Pacific Coast, or to some college in the Middle West. For several years the Conference has placed P. L. C. on its budget, and is represented on the College Board of Trustees by one member. The number of students at P. L. C. from this Conference is reported to be increasing from year to year.

To encourage attendance at Lutheran Colleges the Conference makes available for qualified students ten scholarships of \$250 each, as one of its contributions to Higher Education. ~~On the~~ ~~parish level~~ The Conference seeks to encourage the program of the Lutheran Students' Association of America with an annual gift in its budget.

On the parish level the Conference through its local congregations maintains Sunday School in every church. Latest reports reveal that there are 635 Sunday School teachers and officers, 4,376 pupils below Confirmation age, and 1,075 in adult Bible classes. Approximately half of the congregations have Vacation Bible Schools manned by 182 teachers and 1,642 pupils. The Parish Education Program provides graded lesson material from the tots of the nursery up to Confirmation and beyond. The California and Columbia Conferences have been a synodical area for the direction of this work.

### Auxiliary Organizations of the Conference

The auxiliary organizations which have been recognized from year to year, in the order of their age are (1) the Luther League, (2) The Woman's Missionary Society, and the Brotherhood.



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### 1. The Conference Luther League

The California Conference Luther League was organized at a Conference meeting in Trinity, Fresno, on April 7, 1910. Eight Luther Leaguers took part in the organization together with Conference pastors. First President of the Luther League was Dr. Edward Nelander. At first annual meetings of the League were held in conjunction with conference meetings, but of later years separate meetings have been held, usually over the Labor Day week end in one of the churches of the conference. Rev. Harry Victorson, of Los Angeles is at present head of the conference Luther League. Latest figures show 584 leaguers in the conference. The report is evidently incomplete, as a large number of local leagues are not in the <sup>record</sup> ~~report~~. Total expenditures for the last year were \$3,705.

### 2. The Woman's Missionary Society

The largest of Conference auxiliaries is the Woman's Missionary Society, organized in Los Angeles on April 22, 1912. This work includes besides the regular society, the Young Women's Missionary Society, and the Junior Mission Band for the children below the confirmation age. Mrs. Edward Nelander was the first President of the Society, and Mrs. Elmer M. Johnson, of ~~Boh~~ Sacramento, is the present one. During the years since 1912 this organization has distributed for Home and Foreign Missions, and Charities the sum of about \$193,000. There are at present about 1,400 annual members of the Woman's Missionary Society.

### 3. Conference Brotherhood

The Lutheran Brotherhood of the Conference came into being at the Messiah Church, Pasadena April 15, 1926. Dr. A. F. Elmquist of Los Angeles was first president. Mr. Lester C. Jones of North



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Hollywood has acted as Brotherhood <sup>President</sup> for several years. Information about membership and number of Brotherhoods is not available. The function of the Brotherhood is distinctly local in character, though some united work in encouraging Home Missions in the Conference has been carried on. The Brotherhood acted as the spearhead for the Augustana Pension Fund appeal in the fall of 1949.

#### Towards Lutheran Unity

The disadvantages of a disunited Lutheran Church in the State and Nation have been recognized for many years. The latter years have seen the emergence of a new attitude between the various Lutheran Bodies. Lutheran competition has given way to Lutheran co-operation, and the hope for the future is Lutheran unity. Efforts at unity have been fostered in various areas of the life of the church. It has been noted in the work of the Young People in the Luther Leagues of the various synods who have come to know each other at such Summer Bible Camps as Mount Hermon in the Santa Cruz Mountains; Camp Sierra in the Central part of the state, and Camp Seeley in the south. It has been further promoted in the co-operative efforts in the Home Mission program and the Home Missions Council. No new mission field is possessed without the approval of the inter-synodical Home Missions Council. It has been demonstrated in the publication of the Western Lutheran, a semi-monthly church paper edited and managed by Rev. Elmer M. Johnson, of Sacramento, member of the California Conference.

The California Conference took an active part in securing a joint Lutheran Convention in the city of San Francisco, ~~the~~



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the week of May 1, <sup>1949</sup> The various synods met separately to conduct their own business. They joined in large mass meetings for inspiration, and held one business session as one body, in the historic St. Mark's Church on the afternoon of May 5. The California Conference meeting the following day endorsed all of the joint resolutions, and added a resolution that had been deleted in the larger gathering. This is in part as follows:

"It is with a sense of shame, a confession of our sin and frailty, with a desire for true repentance, that we acknowledge the present disunity of our Lutheran Church. We humbly seek the mercy of God and His forgiveness, and we beseech Him by His Holy Spirit that He take from us individually and corporately everything and anything which hinders, prevents, or delays the true union of our congregations into one synodical body, always and only to the glory of Christ Jesus" These few lines may serve to indicate the thoughts and feelings of those who recognized the gravity of the problem, and were praying for its solution. The true progress towards ~~the~~ Union in the Lutheran Church made by the 1949 San Francisco conventions will not be appraised until many years have passed. The second century of California Church History ought to have much to say in its testimony bearing upon this problem.



## Chapter XXIV

### ~~THE LUTHERAN CHURCH~~ MISSOURI SYNOD LUTHERAN CHURCH Carl Walter Berner

The Lutheran Church - Missouri Synod is both the oldest synod in California and the largest. The beginnings of Lutheranism in the golden state share the romance of the western pioneer days. An anonymous letter, dated November 2, 1859, admittedly written by Mrs. Elizabeth Schreiber, a resident of Oroville, led to the first synodical action toward the planting of the Lutheran church in the west. Mrs. Schreiber directed her letter to Dr. C. F. W. Walther, then president of Concordia Seminary, St. Louis, and a towering figure in the history of American Lutheranism. Dr. Walther had a deep love for the truth of God's Word and was ardently devoted to the spreading of it. He promptly published the anonymous letter in an issue of the "Lutheraner" dated December 14, 1859. The letter at once aroused response throughout Synod and especially among the students at Concordia Seminary to whom Dr. Walther had given the original copy of the letter. In this important communication, so intimately linked with the official beginnings of Lutheranism in California, the writer be-  
moans that "many congregations are being organized here, but none of these are associated with my beloved Lutheran church...One should think that a man of sufficient courage and Christian convictions could be found to come here into this distant land in order to gather the lost sheep of Christ into His fold." Along with the publication of this letter Dr. Walther issued a general plea for financial assistance. He expressed his personal conviction that "if the expensive trip to California could be financed, a worker would certainly be found to volunteer for this assignment and that the Lord Himself would fully provide all further needs."

Students at Concordia Seminary read the letter with mixed emotions. A number of them had the desire to accept the challenge, but none dared to presume that he would be worthy of the honor to serve as the lone representative of Synod in so important an outpost as the budding metropolis of San Francisco. Though a number of students volunteered, the choice of Dr. Walther fell upon Jacob Martin Buehler, a resident of Baltimore, Maryland.

From now on the history of Lutheranism in California is vitally associated with this remarkable person to whose vision and courage the present magnificent St. Paulus Church on Gough and Eddy Street in San Francisco is an eloquent tribute. Buehler was pastor of this congregation for forty one years.



Pastor Buehler's voyage from New York by boat to San Francisco is interestingly described in his own diary. Proof of his intense interest in spiritual values is indicated in reference to the sermons which he delivered to the passengers on board ship. He carefully records the texts and also the general theme of his sermons. That he possessed capacity to win the hearts of people and to impress them winsomely with his sincerity is reflected in the fact that the passengers were evidently deeply interested in his messages. When Buehler's wallet containing \$350.00 was stolen, the captain of the ship personally solicited a collection in the interest of this young preacher who was headed for the wild west. This collection amounted to \$52.00, which with the \$60.00 saved from the hands of the thief because it was carried in a different place, was the total amount of <sup>this</sup> cash on hand when the golden gate of San Francisco became visible on August 25, 1860.

#### San Francisco - West Coast Cradle of Lutheranism

The first service conducted by Pastor Buehler in San Francisco was on the first Sunday in September, 1860. Just two months later on the 8th of November, 1860, the first Lutheran congregation was officially organized. A document of first-rate historic value for this period is on hand, having been preserved in the cornerstone of the first church built on Geary Street in the year 1863. This document is signed and attested by the men of whom some became noted business men and industrialists associated with the history of California; J. M. Buehler, pastor; Jacob Schreiber, president (This Mr. Schreiber was the husband of Elizabeth Schreiber, writer of the letter above referred to); Hermann Doscher, vice president; Edward Kruse, secretary; O. Kloppenburg, treasurer. Others who signed the documents were members of the church council: Philipp Schreiber, Henry Kohlmoos, Friedrich Bruns, Carl Bothe, Claus Spreckels, J. H. N. Tum Suden. This document faithfully records the history, above the signatures of the names given, of Lutheranism in California from the time of Buehler's arrival until the time of the laying of the corner stone, October 23, 1863.

This important document reveals the following steps of progress in the California mission: 1. The first Lutheran synod-sponsored congregation was officially organized on November 8, 1860. This congregation included a few individuals who had previously founded a fellowship of German Lutherans. 2. The work was begun on Greenwich Street in a church



building in which formerly a Reverend Moshake had been active; upon Buehler's arrival the work was willingly yielded to him. 3. At the end of the second year, in 1862, a very fine piece of property on Geary Street was purchased for \$5,000. 4. Officers of the congregation at this time were: Jacob Schreiber, president; Claus Spreckels, later the famous sugar king, vice president; E. Kruse, secretary; Otto Kloppenburg, treasurer; L. Feldman, L. Seigel, L. Schneider, W. Martin, W. Moffet and C. Bothe as members of the church council. 5. A split in the congregation, occasioned by the question of property, occurred in 1863. 6. In the interest of peace, the minority which remained at the Greenwich Street property was granted permission to use the name First German Evangelical Lutheran Church, but the main body of the congregation assumed the name German Evangelical Lutheran Church. The new church on Geary Street was dedicated on the first Sunday of Advent in the year 1863.

#### Days of Trial for Pastor Buehler

After the congregation worshipped in the basement of the new church for three years, it faced times of serious testing. Pastor Buehler himself has left a very precise record of the nature of the disturbances in the new congregation. He reports that under the leadership of a certain Pastor Hansen, who was now serving the First German Evangelical Lutheran Church, considerable interest arose among the members in both congregations to sponsor a program of amalgamation. It was suggested that the two ministers, who in reality stood poles apart in their theology, could properly serve together; Pastor Hansen's appeal would be to the liberalistic element in the congregation; Pastor Buehler would minister to those whose faith rested on more conservative foundations. Though Pastor Buehler objected to the proposed union because it appeared to him to be hypocritical in so far as it was based on a lack of true unity, he nevertheless submitted to both congregations a carefully worded document in which he honorably explained his position. While the new church was in the process of construction, Buehler was given an eight months leave of absence for a trip to Europe and to his home in Baltimore. The congregation presented him with a check in the amount of one thousand dollars. In connection with this trip Pastor Buehler attended the synodical convention of the Lutheran Church - Missouri Synod. The synodical minutes of Buehler's report on the California mission provide a further basis upon which the



historical facts can be firmly built. Upon his return to San Francisco Buehler found there was bitter disappointment. The liberalistic element in the congregation had fomented a strife and aroused general opposition to the synod's position especially with regard to the question of lodgism; Buehler himself had taken the stand that the confession of the historic Christian faith and membership in an unChristian secret lodge are incompatible. The members who had objected to Buehler's strict views demanded that he sign a document in which he would indicate a liberalizing of his practice. Since this involved a restriction of his ministry the demand was promptly refused. Buehler now faced an "either or." To his beloved wife, Lou, he remarked as he was leaving the parsonage to attend the significant show-down meeting, "Well, my dear, tonight I may return without a congregation." Later on, at the joyful occasion of the celebration of his twenty fifth anniversary in San Francisco, Buehler declared that his attendance at that meeting and his taking a firm stand against the liberal opposition group was "actually one of the hardest steps in my life." In reality he presented his resignation at that meeting; the conditions imposed by the congregation as a prerequisite to a further ministry were flatly rejected. On that very same evening, however, Buehler's faithfulness was vindicated; at the conclusion of the congregational meeting a number of his faithful followers came to the parsonage to encourage their pastor to continue in spite of what had happened. Hope rose in the hearts of the people who rallied with a new urgency and zeal around Buehler's brilliant leadership. On the very following Sunday Congress Hall was rented for Lenten services. That was in the year 1867. Buehler's sermon preached on Easter Sunday of that year has been preserved in full. It is a veritable paean of praise to the Almighty; it rose in evident relief out of a heart suddenly unburdened of a crushing weight. Buehler's positive stand in the interest of the truth, as he saw it, paid rich dividends: his congregation now prospered mightily. After only a few Sundays in Congress Hall, the meetings were shifted to Dashaway Hall on Post Street. On the 27th of May, 1867, a new congregation was organized under the name, "Evangelical Lutheran St. Paulus Congregation." In the year 1869 a church building located on Mission Street, between Fifth and Sixth, was bought from the Presbyterians for the amount of \$24,000. The congregation, unified, purged, was now founded solidly upon the doctrine and practice in keeping with the synodical position; a long and rich period of growth lay ahead.



### Buehler, the Pioneer Founder

Through Buehler's efforts a congregation was organized in Sacramento in the year 1861, but the work there was short lived. A Christian day school, the first on the Pacific coast, was organized in connection with St. Paulus in the year 1872. In 1879 Buehler, whose brilliant gifts had become widely recognized, received a call to become pastor of Trinity Church in St. Louis. However, the members of St. Paulus congregation in deep affection for their pastor voted unanimously not to grant approval of an acceptance of this pastorate. Reverend Louis Wagner was now called from Chicago to assist Buehler. Through Wagner's leadership a congregation was organized across the bay from San Francisco in Oakland on February 19, 1882. The Reverend J. W. Theiss, one of the pioneers of Lutheranism in California, fruitfully served this congregation for many years.

Further steps of progress in northern California may be indicated thus: Through the efforts of Pastor Wagner a congregation was founded in Stockton in the year 1887. The Reverend J. H. Schroeder arrived in San Francisco in 1886 and founded St. John's Church, located today on 22nd Street near Van Ness Avenue. In 1887 Buehler and St. Paulus Church took the lead in founding a new synodical district, the California - Oregon District of the Lutheran Church - Missouri Synod. From now on the work of synod prospered mightily on the west coast. By the close of the century the work had spread to all the major cities of northern California and the names of stalwart leaders such as Meyer, Ehlen, Baade, Haserodt, the graced/California synodical roster.

### Concordia High School and Junior College Founded

In 1906, the year of the great San Francisco earthquake, California Concordia College was founded in Oakland, and dedicated to the glory of God. Through this school, organized expressly as a pre-ministerial school, admitting to Concordia Seminary, St. Louis, hundreds of Christian workers have been led into various kinds of church activities as pastors, teachers, and lay workers in the congregations. The campus of this school, at 64th Street and Brann Avenue, includes a modern administration building completed in 1948 at a cost of \$250,000. For the past ten years this school has been co-educational and now has an enrollment of approximately 250 students per semester. Professor Theodore Brohm Jr. has served the school as president for forty years.



### Los Angeles Becomes New Center of Expansion

In 1880 the city of Los Angeles numbered 11,000 people. In the fall of that year the Reverend Martin Wyneken, of Cincinnati, Ohio, arrived in Los Angeles to seek relief from a severe throat disorder. In spite of his illness Wyneken gathered a few Christians about him to conduct reading services. He had planned a colony of Lutherans to be established at Sierra Madre, and in this interest wrote various articles in the Milwaukee "Rundschau" and the St. Louis "Abdenschule." A layman, one Julius Schmidt, drove Pastor Wyneken from house to house by horse and wagon to win prospects for the new mission which at first was conducted in the Wyneken home where divine services were held. With the arrival here of Reverend J. M. Buehler from San Francisco, the work enjoyed a new stimulus. A congregation was organized on June 25, 1882 in Lecks Hall, between Second and Third on Main Street. When Buehler declined to become pastor of the new congregation, a call was sent to Reverend George Runkel, of Aurora, Indiana, who served the congregation with zeal and success until his death in 1905.

The first permanent building and property of Trinity Lutheran Church was located on Ford Street, now Broadway, between Sixth and Seventh. This building was also used for a Christian day school. When this new property became too small, a new location was found at Flower and Eighth Street. Here the congregation worshipped for 18 years, from 1880 to 1898 when a new and larger building was erected. Through Pastor Runkel's zeal for evangelism, congregations were founded in Oxnard, in Palmdale and Pasadena. Another congregation in the Vernon district was established under the leadership of Reverend J. W. Theiss, who also founded the work in Long Beach. In 1905 Trinity Church took the lead in establishing St. John's Church in Boyle Heights. The above church was organized in 1906; Trinity, Whittier, in 1908.

Work was extended to Orange County through the efforts of Reverend Wyneken who visited the early Lutheran settlers in that area and thus gave the first impulse towards the founding of a church. When the Reverend Jacob Kogler arrived in Orange in the year 1881, having left Minnesota in the interest of regaining his health in a milder climate, he was at once pressed into service by the little group of Lutherans. He preached his first sermon in December 1881. On February 5, 1882, the Orange Lutherans called him as their pastor. After Easter of the same year he was inducted into office as the first pastor of St. John's Lutheran Church of Orange by the Reverend J. M. Buehler of San Francisco. Pastor Kogler served this congregation



for 35 years. Seven of these years were invested as teacher in the Christian day school of St. John's Church. The present edifice of this congregation was dedicated on July 19, 1914. The cost of the building exceeded \$50,000; donations of glass windows and a tower clock added greatly to the value of the building. With its modern Christian day school on a spacious plot of ground, its beautiful parish hall, St. John's congregation is in possession of one of the finest and most complete church plants in the state.

An interesting view of the romantic history of Lutheranism in Southern California is given in the Palmdale, originally called "Palmenthal" area in Antelope Valley. Here a German settlement founded Zion Evangelical Lutheran Church in 1887. First Pastor was Reverend Christian Meyer, who had just arrived from New Zealand. The congregation at Palmdale enjoyed considerable growth until serious reverses caused by a severe drought in 1896, 1898, sent the early settlers scurrying into all directions. The church was abandoned in 1898 and the aged pastor with a heavy heart retired to Redondo Beach. But the work had not been in vain, for members of this aggressive group were merely transplanted to Oxnard, Santa Monica, Pomona, where they soon formed nuclei for the organization of new congregations.

Work in the Pasadena area was begun by the Reverend George Runkel and the Reverend W. F. Sieger, who was the first resident pastor there. St. Paul's congregation was organized on May 29, 1892. A long pastorate of the congregation was held by the Reverend August Hansen, who served from 1905 until 1930. Under the able leadership of the Reverend George E. Theiss, incumbent pastor, the congregation has enjoyed steady growth and now occupies a prominent location on north Los Robles Avenue, where a fully equipped and modern church plant provides housing for the church's ministries which include a Christian day school.

#### Christian Day Schools

Since the cradle days of the Protestant Reformation, Lutherans have placed a strong emphasis on Christian education. Martin Luther himself was a champion in the establishment of schools for boys and girls and is rightfully regarded as the father of the whole trend towards popular education. It was Luther's belief, which he vigorously set forth and defended in many educational writings, that the development of the total human personality demands instruction not only in the liberal arts, but also in the word of God through which the soul of man is nurtured



and sustained. The Lutheran Church - Missouri Synod has been the chief exponent in America of Luther's basic educational views. The organization of Christian day schools as an integral part of the congregation has been consistent with the view that a religion taught apart from life may lead to a life apart from religion.

In California the founding of the churches was in many instances accompanied with the founding of Christian day schools. Though there has been a veritable renaissance of interest in Christian day schools and many denominations have lately been led to establish schools in which all the state courses are taught in a setting of Christian values, the Lutheran Church - Missouri Synod has consistently held the lead among all Protestants in the maintenance of parochial schools. The Christian day school system in California has contributed much to the solidity and vigorous spirituality of the congregations which, in addition to their willing support of the public school system, have chosen to establish and conduct schools in which the Word of God has the honor place. As of October 1949 the total number of Christian day schools in California stood at 56 schools, attended by 4200 children and taught by 138 teachers, most of whom were trained in this synod's colleges for teachers.

In October 1949 announcement was made to the Los Angeles churches that a very fine piece of property on Eighth Avenue near Florence had been purchased for the proposed high school which will be designed to accommodate an enrollment of 500.

General totals for the state of California as of October 1949: 175 pastors are serving 200 congregations whose total baptized membership is placed at 65,000. Property evaluations are placed at eight and one half million dollars.

Since 1943 the Southern California District of the Synod has maintained a daily radio ministry through the Southern California Lutheran Hour.

Two full-time pastors minister to the deaf.

The Braille Institute on Vermont Avenue prints the literature used for the highly successful ministry to the blind.

Five full-time pastors minister to the various state and county institutions and hospitals.



PRE-SYNODICAL CHURCHES

St. Mark's Church, San Francisco, is the oldest Lutheran Church in California. Its foundations were laid when devout Lutheran families met from time to time to sing, pray and instruct the children. Following is taken from the congregation's recent Centennial publication:

"From the city directory we glean that Rev. Frederick Mooshake of Germantown, N.J., arrived in San Francisco in 1849, and opened Lutheran services. The first building was erected in 1855 and was located on Sutter Street, between Dupont and Stockton."

Rev. Mooshake was succeeded in 1860 by Rev. J.M.Buehler. During his pastorate, the Sutter Street property was sold and a new house of worship was erected on Geary between Powell and Stockton. Pastor Buehler continued for seven years, when the pastoral relationship was dissolved and he organized St. Paul's Lutheran Church in connection with the Missouri Synod.

Twenty-seven years after, the site on Geary Street, which had cost \$5,000, was sold for \$105,000 and the present brick structure on O'Farrell Street was erected. Sixteen pastors have ministered to this congregation. Under ministrations of Dr. J. George Dorn, the structure has recently been remodeled.

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In 1867, St. John's Lutheran Church of Sacramento was organized. On property at 12th and K Streets a church edifice and parsonage were erected which for forty years served the growing congregation. This site was sold for \$55,000 and during the pastorate of Dr. Charles F. Oehler, the present \$129,000 building on 17th and I Streets was constructed with beautiful art glass windows from Bavaria and a magnificent pipe organ.



Adjoining the church is a commodious parsonage erected at the same time. In October, 1936, Dr. Oehler retired after continuous service of forty-five years.

Both St. Mark's, San Francisco, and St. John's, Sacramento, were organized without Synodical aid, but later they became members of the Synod of California.

#### THE UNITED LUTHERAN CHURCH ENTERS FIELD

For some time prior to 1881, the Women's Missionary Society had aided establishment of churches in Freeport, Ill., Lincoln, Neb., and Denver, Colo. Then, in 1885, Dr. Samuel B. Barnitz, Western Secretary of the Board of Home Missions, brought the women's attention to the Pacific Coast as a fruitful field.

First English Lutheran Church, San Francisco: Entrusted the task of inaugurating work on the Pacific Coast was Rev. O.C. Miller. He arrived in San Francisco February, 1886. Within four months a congregation was organized; in three years a spacious church edifice was erected costing \$60,000, and in four years, there were 240 members and a Sunday School of 215. The future looked bright.

Other Lutheran congregations sold their downtown locations and with the ample proceeds, erected churches within a few blocks of the First Church. But gradually, various races invaded the area, causing many of the leading members to move into suburban territory. These factors impelled the congregation to sell its property and relocate.

First English Lutheran Church, Los Angeles: Dr. C.F. Heisler, a scholarly and prayerful man, entered the field October 21, 1886, and within two months had a congregation organized. A lot at 8th and Flower Streets was bought for \$7,500 and a churchly edifice was



dedicated April 13, 1890. Forty years later, this site was sold for \$125,000 and a beautiful mission type edifice was erected on the corner of West 6th and Shatto Place during the pastorate of Dr. David R. Huber. Under leadership of the present pastor, Dr. Albert B. Schwertz, a commodious parsonage adjoining the church was added and a Christian Day School with eighty pupils and five teachers was put in operation in 1947. Other pastors contributing in the development of this work were Dr. J.W. Ball (1895-1900), Dr. H.J. Weaver (1900-1915), Dr. W.S. Dysinger (1915-1926).

San Diego: San Diego was <sup>the</sup> third city in which Lutheran work was inaugurated. This isolated town had a population of 16,159, but with completion of the Santa Fe Railway in 1885, throngs poured into thriving San Diego. Dr. Heisler of Los Angeles took time to guide this group of loyal Lutherans. Under leadership of Dr. C.W. Maggart (1892-1895), the present church was erected. However, the boom suddenly collapsed, there were several years of dry weather, and these conditions resulted in removal of large numbers from the city. The future of the San Diego church was imperilled.

Despite the depression, during the pastorate of Dr. J.E. Hoick (1898-1909) the indebtedness was liquidated and the spiritual work developed. Indelibly inscribed in the archives of this congregation are also the names of Dr. G.H. Hillerman (1909-1916) and Dr. E.P. Schueler (1917-1921). Under the present pastor, Rev. E.A. Vossler<sup>e</sup>, a parsonage has been secured and the house and lot adjoining the church on the north have been purchased. In addition, congregations have been fostered in Sunset Cliffs and Pacific Beach.

First English Lutheran Church, Sacramento: Dr. W.S. Hoskinson (1889-1910) inaugurated work here. Services were held in Pioneer Hall; within one year, an organization was effected with twenty-<sup>three</sup>~~five~~



charter members; in two years a lot was bought on 16th Street between J and K on which a church was built.

During the ministry of Rev. C.F.Crouser (1929-1943), this property was sold and the present edifice was built on 39th Street and Fourth Avenue. The present pastor, Rev. Paul H. Wolpert, started a Sunday School in the northern section of the city. From this nucleus, St. Paul's Lutheran Church was organized in 1945.

Oakland: On Sunday afternoon, November 2, 1890, a Reformation rally was held in California Hall on Clay Street near 11th. As a result of this enthusiastic meeting, the First English Lutheran Church came into being on December 7, 1890, with twenty-five charter members.

April 19, 1896, a fine church edifice was dedicated at 16th and Grove Streets. A pipe organ was installed during the pastorate of Rev. Wendell S. Dysinger. The lot adjoining the church was transformed into a beautiful flower garden and a building was erected for social events while Rev. M.O.Heller was pastor.

#### THE ORGANIZATION OF THE CALIFORNIA SYNOD

Five missionary pastors, ~~widely~~ scattered in communities far apart, felt the need of conference and mutual encouragement. Accordingly, on March 31, 1891, the Synod of California was organized, in the First Lutheran Church in Los Angeles.

#### The First Decade (1891-1900)

##### A Period of Progress

Two established congregations, St. John's of Sacramento and Christ Church of Alameda, were received into the Synod and three new congregations were organized and added to the Synodical roll: San Jose; St. Matthews, San Francisco; Riverside,

San Jose: Rev. Victor G.A.Tressler (1892-1899) started



this work. With boundless energy, he rounded up members, often covering the outlying countryside on <sup>a</sup>bicycle. After four years of labor, Grace Church was built.

To this field Dr. W.E.Crouser, now pastor emeritus, gave more than forty years of earnest effort. The present pastor is his son, Rev. Clarence F. Crouser.

St. Matthew's Lutheran Church, San Francisco: This was organized by Rev. Herman Gehrcke, February 10, 1895, with twenty-eight charter members. Services were held in a small rented church on 11th Street between Market and Mission. Present site on 16th and Dolores was purchased and a new church planned, but before this expectation could be realized, came the destructive earthquake and fire of April 18, 1906. With two-thirds of the city in ashes, the church edifice and pastor's home, its furnishings and library completely destroyed, Rev. Gehrcke displayed unwavering faith, ministering to the needy, the distressed and his scattered flock. His aggressive energy was rewarded with the dedication of the present house of worship on March 28, 1909. He served this congregation forty-two years. His successor is the Rev. Herman Lucas.

Riverside: Prior to the coming of Rev. George H. Hillerman (1896-1904), the field had been canvassed and some preliminary work done. In this city of 8,000, spiritual results were slow in yielding to the most earnest efforts, which were finally manifest when Trinity Lutheran Church was dedicated on December 8, 1901.

During the pastorate of Rev. A.E.Deitz (1904-1907), a manse was erected. In 1918, within <sup>the</sup> service of Dr. H.J.Weaver (1915-1924), a parish house was presented by Mr. J.B.Conrad as a memorial to his wife.



## The Second Decade (1901-1910)

### An Era of Expansion

This period witnessed addition of nine church edifices, a 100 per cent increase in number of communicants and total contributions, and eleven new congregations: Redlands (1901), Santa Barbara (1903), Wartburg, Fresno (1903), Pasadena (1903), St. Andrew's, San Francisco (1904), St. Mark's, Los Angeles (1904), Long Beach (1907), San Bernardino (1907), Sanger (1907). Outstanding are the following:

Trinity, Pasadena: Pasadena had a population of about 12,000 when Rev. P.W.H. Frederick (1903-1906) entered the field. Formal organization took place May 10, 1903, with twenty-three charter members. A lot on the corner of Los Robles and Walnut was bought for \$3,000. A year later, a chapel was erected which served the congregation for twenty years. Then this property was sold for \$30,000. The present imposing structure on Walnut and Catalina was dedicated in 1928 during the pastorate of Rev. W.H.Derr (1912-1935).

St. Mark's, Los Angeles: Rapid growth of Los Angeles and removal of people to the outskirts motivated establishment of a congregation in the southwestern section of the city. Accordingly, on December 4, 1904, St. Mark's was founded with fourteen charter members. Soon after, "St. Mark's Day" was observed by the First Lutheran Church and approximately \$1,000 was raised to aid the daughter congregation. During the pastorate of Dr. J.W.Ball, the first place of worship was moved to the rear of the lot and the present edifice was erected. Dr. Ball's valuable assistance was also given in starting work in Glendale, Gardena, Santa Monica and Beverly Hills.

Long Beach: When Dr. J.A.M.Ziegler visited it in 1906, Long Beach had a population of about 12,000. Recognizing its potentialities,



he made a careful canvass. Thirty-eight persons signified their readiness to cooperate in establishment of a church. A lot was purchased on the corner of 8th and Linden. Under Rev. D.J.Snyder (1908-1945), a chapel was erected which the congregation soon outgrew. In 1928, the stately structure with commodious auditorium and parish hall was dedicated.

Less than six years after (March 10, 1933) the entire area centering about Long Beach was devastated by an earthquake. Buildings were knocked from their foundations and streets were clogged with debris. Trinity Church was demolished. With heroic fortitude, Dr. Snyder and his loyal people rebuilt it stronger than before.

### The Third Decade (1911-1920)

#### A Time of Trials and Triumphs

This period was filled with unprecedented events. World War I was upsetting homes and business. Liberty Loans were continuously before the public. Young men were drafted into the Armed Forces and life at its best was hectic. And yet, notable progress was made in the church. Initial steps were taken for a Home for the Aged; the office of Synodical Superintendent of Missions was established; and four outstanding congregations were fostered by lay people.

Glendale: Mrs. Mary A. Anderson, wanting a Lutheran church in Glendale, labored assiduously and zealously until the objective was realized July 7, 1912, with twenty-five members. Under leadership of Rev. R.W.Mottern, a church was built on the corner of Maryland and Harvard. Under Rev. J.P.Beasom and Rev. Carl V. Tambert, the congregation became the largest in the Synod.

Berkeley: On the evening of September 29, 1913, a company of congenial friends met in the home of Mr. Charles L. Trabert to establish a Lutheran church. A well located edifice was bought and for



a time, Rev. Harvey M. Leech was pastor. Later, Dr. E.A. Trabert took charge. Potent influence was extended into the immediate area among students of University of California.

Phoenix, Arizona: During his business contacts, De Witt Wise, member of the First Lutheran Church, Los Angeles, had come across many Lutherans in Phoenix. On his own initiative he inserted this announcement in the Phoenix newspapers:

"All interested in the organization of a Lutheran church in Phoenix, please meet on Sunday afternoon in the Ford Hotel."

As a result, a formal organization was effected on February 22, 1914, with forty-two members. Now, Grace Lutheran Church has a well located property and a membership of over 800. In addition, it has fostered a daughter congregation in the northern part of the city and another church in Tucson, Arizona.

First Lutheran Church, Fresno: In the fall of 1916, this advertisement appeared in a Fresno newspaper:

"Anyone interested in the organization of a Lutheran church in Fresno, please call, Phone----."

This announcement brought eighteen people to the home of Mr. and Mrs. John Hjort. On April 7, 1917, fifty-six charter members formed the First English Lutheran Church of Fresno.

Other Congregations: In addition to the foregoing, St. Paul's, Los Angeles, Temple, San Francisco, and St. Paul's, Fresno, were added to the Synodical roll.

#### The Fourth Decade (1921-1930)

##### A Cycle of Development

Nine new congregations were organized during this period and twelve houses of worship were erected. Establishment of the office of Synodical Missionary speeded expansion. Dr. Edward P. Schuler aided in the early history of St. Luke's, Huntington Park. He canvassed Alhambra and effected an organization there in 1923, then made a



survey of Gardena and brought St. John's Lutheran Church into being. Visiting the Goodyear district in Los Angeles, he organized Bethany. Dr. Jesse W. Ball, Synodical Missionary for four years, was present at organization of Hollywood Lutheran Church, was organizer of St. Paul's, Santa Monica, in 1926, and Beverly Hills in 1930. From small beginnings, these organizations have developed into vigorous congregations housed in stately and churchly edifices.

#### The Fifth Decade (1931-1940)

##### A Time of Testing

Following the financial collapse in 1929, the whole nation was precipitated into a depression. With banks closed, business retrenchment the order of the day and unemployment at its height, reaction upon the church was marked. Contributions toward benevolent objects dropped to the lowest in years. Missionaries' salaries were reduced. Promotional work came to a halt. Only two new congregations were organized: St. Matthew's, North Hollywood, and Holy Trinity, Inglewood. Yet, notwithstanding adverse conditions, both developed into strong organizations.

#### The Sixth Decade (1941-1950)

##### A Period of Unparalleled Progress

Emerging from a span of trial, this era has experienced unprecedented advance. Four factors have contributed to this: (1) The phenomenal industrial, commercial and business development in California; (2) The consequent advent of thousands of new people, coming West to man these enterprises; (3) The alert and effective activity of the Synodical President <sup>Dr. J. P. Beasom</sup> and Executive Officers in meeting these opportunities; (4) The liberal assistance rendered by the Board of American Missions in furnishing funds for the erection of churches and parsonages. Following is a list of congregations



received into the Synod since 1941: St. James, Richmond; St. Paul's, Sacramento; St. Andrew's, San Mateo; Mt. Zion, Yreka; Altadena; Lutheran Mission, Burbank; Grace, Culver City; Lakewood, Long Beach; Faith, Long Beach; St. Paul's, Vallejo; Transfiguration, Los Angeles; Faith, Phoenix, Arizona; Redeemer, El Monte; Trinity, Pomona; Christ, San Diego; St. Peter's, San Diego; Our Savior's, Tucson, Arizona; Salem, Whittier; Foothills, La Canada; Reformation, Las Vegas, Westwood, Nevada; Westwood Village; Good Shepherd, Reno, Nevada; Trinity, Manhattan Beach; Our Savior's, Alhambra; Epiphany, Ashland; St. Mark's, San Fernando; St. Paul's, Redding; Evangelical Lutheran, Honolulu, H.T.; Lihue Lutheran, Lihue, H.T.

Special credit is due Rev. Paul J. Gerberding in the development of new congregations in Long Beach (1945), Whittier (1946), and Pomona (1947). Also to Rev. Franklin A. Swanson in instituting work in Holy Trinity (1941), Transfiguration, Los Angeles (1947), and Fruitland (1948).

#### A SUMMARY OF THE PAST

In surveying the achievements of the past, we find that the churches have increased from five to sixty-one; the communicant membership has grown from 600 to 13, 436; the value of church property from \$17,000 to \$3, 803, 306; and the annual contributions for all purposes from \$70,289 to \$665,908.

Furthermore, forty-eight young men and women have gone forth into full time service: forty-one as ministers of the gospel, four as missionaries to foreign fields and three as deaconesses.

Synodical Auxiliaries: The most aggressive has been the Women's Missionary Society since 1892. Today societies number seventy-seven; membership 2060; total contributions for the cause of missions \$217,579.12. There has also been an active Men's Brotherhood and Luther League.



### OUTSIDE ACTIVITIES

(Of All Branches of the Lutheran Church in California)

While the primary purpose of the church has been the spiritual welfare of the people, it has not been unmindful of their material needs.

Homes for the Aged have been established in Alhambra, Oakland, Eagle Rock, Anaheim and Santa Monica, as well as a Hospice for Young People in Los Angeles.

Schools: Christian Day Schools have been in successful operation in a number of congregations. A Bible Institute in Los Angeles is preparing young people to become more effective workers in the church. A fully developed college in Oakland offers courses of study for preparation in business and professional life. Courses are offered for those who desire to become X Ray operators, dieticians and nurses, and a theological seminary is projected for preparation of men for the ministry.

Especially helpful have been the student centers in connection with every large educational institution in the state. In addition, a branch of the Lutheran Publication House has been established in Los Angeles as a distribution center for religious literature and ecclesiastical wares.

Hospitals: The California Hospital, the Santa Monica Hospital and the Pasadena Lutheran Hospital have ministered to 30,000 patients during the past year alone. The Tumor Clinic, the Maternity Clinic and the Medical Clinic have cared for an equal number during the same period.

Social Service Agencies: Two Welfare Councils, one in the Northern and the other in Southern California have a corps of trained workers to aid needy, assist pastors in handling



social and welfare problems and represent the church in all community problems. They also visit sick and distressed in correctional institutions. The Missouri Synod has two ministers who conduct divine services for the deaf and others who visit the sick in hospitals and penal institutions. These organizations have been especially helpful in the re-settlement of displaced persons in this area.

The Samaritan Society: This gathers discarded furniture and apparel, reconditions useable articles which are sold to needy people at low prices. In this process, employment is given to the handicapped and the proceeds of the sales are given to Lutheran organizations. This society has been very effective in gathering, packing and shipping clothing and other articles to war victims in Europe and the Orient.

Summer Camps: The church has not been unmindful of its young people. Summer camps in the San Bernardino and Santa Cruz mountains have been established. Under tutelage of skillful leaders, the young are guided not only in a better knowledge of nature, but also of nature's God.



This goes at end of all birth papers - in total L. tables

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LUTHERAN STATISTICS FOR CALIFORNIA

| Year | Number of<br>Pastors | Number of<br>Congregations | Confirmed<br>Members | Baptized<br>Members | Property<br>Valuation | Total<br>Expenditures |
|------|----------------------|----------------------------|----------------------|---------------------|-----------------------|-----------------------|
| 1850 | 1                    | 1                          | 30                   | 45                  | none                  | \$ 300                |
| 1875 | 4                    | 3                          | 415                  | 608                 | \$ 143,000            | 9,500                 |
| 1900 | 44                   | 41                         | 5247                 | 9,029               | 709,585               | 144,790               |
| 1925 | 191                  | 196                        | 19,896               | 33,961              | 3,294,032             | 758,711               |
| 1948 | 409                  | 387                        | 83,364               | 129,814             | 16,142,574            | 4,069,413             |

\* Compiled by Rev. Henry Scherer,  
Statistical Secretary of the Synod of California.







chapter XXVITHE DANISH EVANGELICAL LUTHERAN CHURCH ~~AND THE~~  
~~and~~  
THE UNITED EVANGELICAL LUTHERAN CHURCH ~~IN CALIFORNIA~~

D. G. M. Bach

The names Danish Evangelical Lutheran Church and the United Evangelical Lutheran Church are the names of two sister synods most of whose members are of Danish extraction.

The thinking and practice of the former have developed under the influence of the followers of the great Danish Bishop Grundtvig, whereas those of the latter have been influenced by Pastor Wilhelm Beck and greatly also by the pietists of North Germany and the Danish Bishop Hans Adolf Brorson.

We are not of those who look upon organic disunity as being necessarily evil. Nor do we take the stand that he that does not follow us is necessarily against us. It is a check on too narrow a legalism to have a broader viewpoint presented; and on the other hand, it is a check on too liberal a way of thinking to know that there are those who find peace and satisfaction in walking in what seems to them the only possible way of life. Perhaps the time is not far distant when those who fear the Lord will speak often one to another; and the Lord will hearken, and hear it, and a book of remembrance will be written before him for them that fear the Lord, and that think upon His name.



## THE DANISH EVANGELICAL LUTHERAN CHURCH

The first Danish Lutheran congregations in California are those belonging to the Danish Evangelical Lutheran Church, namesly, St. Angar's Lutheran Church at Salinas and Den danske Evangeliske Lutherske Kirke at Watsonville. These were organized in the year 1880. For the sake of clarity it must be stated here that at that time the split had not occurred which resulted in the joining of some of the churches with the so called Blair Synod to form the United (Danish) Evangelical Lutheran Synod. The union was effected in 1896.

According to the year book for 1948, the strength in numbers of the congregations was as follows:

| <u>Church</u>   | <u>Baptized members</u> | <u>Year Organized</u> |
|-----------------|-------------------------|-----------------------|
| Salinas         | 315                     | 1880                  |
| Watsonville     | 52                      | 1880                  |
| Fresno (Easton) | 92                      | 1905                  |
| Los Angeles     | 428                     | 1906                  |
| Parlier         | 46                      | 1907                  |
| Solvang         | 609                     | 1911                  |
| Pasadena        | 60                      | 1924                  |
| San Diego       | 40                      | 1933                  |

The pride and joy of the Danish Evangelical Lutheran Church on the West Coast is undoubtedly the colony at Solvang. "Solvang" means "Sunnyfield" and reflects the hope of the Danish Lutherans to make a home for themselves and church where they could glorify God in song and play as well as education and .



worship, and perpetuate a part of that which they had brought with them from their native land.

In this place, about a hundred miles up the coast from Los Angeles, was built a Grundtvigian Folk High School on the model of those found in Denmark. The name given to the school was "Atterdag", a reminder of the famous Danish King Valdemar, who during the 14th century rebuilt the fortunes of the country, and whose slogan was: "Tomorrow there will be a new day", words that express a hope that will not be put down.

Here also grew up a colony of "Danes", so that for a time the city of Solvang was made up for the most part of Danish immigrants and their children, who zealously guarded their language and culture, while they at the same time endeavored to fit themselves into the American community.

Here was built a church that with its beautiful Danish architecture made its contribution to the beauty of "Sunnyfield".

Among those who had part in this undertaking should be mentioned Pastor B. Nordentoft, who had been teacher at Grand View College in Des Moines, Iowa, for eleven years and now became the president of Atterdag College; Pastor J. M. Gregersen, formerly teacher at Elk Horn College in Iowa; and Professor Hornsyld, for some twenty years teacher in Tyler, Minnesota, and Also in Des Moines, Iowa.

Contributing in no small measure to the success of the



Solvang project was Mr. Mads J. Frese, who took charge of the sale of land in the colony. This old pioneer farmer had formerly been instrumental in paving the way for the church in Watsonville where he had often driven his team of fast horses for the first pastros that took up the church work there and at Salinas.

#### THE UNITED EVANGELICAL LUTHERAN CHURCH IN CALIFORNIA.

As has already been indicated, the earlier churches now belonging to the United Evangelical Lutheran Church were, up to the time of the separation, to be counted as belonging to the Danish Evangelical Lutheran Church.

The United Evangelical Lutheran Church does not, as the Danish Evangelical Lutheran Church have a separate district for California, but takes in as part of its Pacific District churches also in the northern states. Therefore the churches mentioned here, it should be noted, are only a part of the Pacific District of this synod.

Among pioneer pastors in the Pacific states the following names are outstanding: Niels Hansen, J.P.Naarup, P. Rasmussen, A. H. Jensen-Gyde, S. Johnson and P.L.C. Hansen.

Mr. Niels Hansen came to California for his health in 1888 while a student of theology, and remained for a time at Hollister with a Danish family of the name of Nielsen. Having heard that there were many Danish people near Watsonville, he preached and



held services here in a rented church. A start was made in organizing a church, but the plan was dropped when Mr. Hansen went to Easton, Fresno County, where he remained and organized the Immanuel congregation. This congregation was the first church in California of the (later United Evangelical Lutheran Church). Therefore, when this church on December 2, 1948, held its sixtieth anniversary, it could hold this together with that of the district.

Meanwhile, Pastor H. Hansen, formerly of the Danish Evangelical Lutheran Church, had visited Oakland in 1888 and urged the then Blair Synod to send Mr. J.P. Naarup to Watsonville to work there. Mr. Naarup was ordained by Pastor Hansen. He organized a Danish church here which later joined the Danish Evangelical Lutheran Church.

Pastor N. Hansen labored for three and a half years among the Danes in Ferndale in the northern part of the state, although no church was organized there until 1899 by Pastor A.H. Jensen-Gyde, who was at the time a member of the Norwegian Synod and pastor in Eureka; but he accepted a call to Ferndale and joined the United Evangelical Lutheran Church.

In 1905, at the annual convention of the United Evangelical Lutheran Church, a new system was established, which provided that the mission work within the districts should be left to them with the corresponding duties and responsibilities. From that time on, therefore, the District conferences were attended



by delegates by whom the mission work was controlled in open session, where only the pastors of the District and the proper delegates of the congregations had a vote. Under the new regulation the Pacific District took over the management of the mission work within its borders, with the exception that in 1908 Pastor L. Johnson was sent to Los Angeles by the synod, and he organized a congregation there.

The Immanuel Lutheran Church of Easton became a sort of mother church to others in the San Joaquin Valley. The first of these was Pella Lutheran Church, Selma, which was organized in 1902. Later on church work among the many people of Danish descent living in the Valley, resulted in the formation of congregations at Del Rey (Pella Lutheran Church), in 1904; Reedley (Ebenezer L.C.) in 1904; Fresno (Bethel L.C.), in 1914; and Caruthers (Our Savior's L.C.), in 1923. For some years services were held also at Winton, where a congregation was organized by a small group that was served by a visiting pastor, but the numbers were small and the work has not flourished.

In the Bay area, regular mission work was begun by the United Evangelical Lutheran Church in 1903, when the synod sent Pastor P.L.C.Hansen to the city as a mission pastor. In a short time a small congregation was organized under the name of "Ansgar Danish Evangelical Lutheran Church". In this region the history of the people of Danish descent goes back to the gold



rush days of 1849, and with the help of these people, as well as church members in other parts of the state, the historic St. Ansgar Church was built, significantly on Church Street in San Francisco. People of Danish descent in the city contributed about \$10,000 to this cause. After the great fire of 1906, the church building, ready to be dedicated, served to provide hospital facilities during the trying days of the year. The dedication took place on December 2, 1906. From this place a seamen's mission was carried on among Danish sailors coming to the San Francisco port.

Church work was begun in Oakland by the Norwegian Synod, which later consented to a withdrawal of the people of Danish descent owing to the difference in language, the new group then joining the United Evangelical Lutheran Church in 1907. Through help from the church extension fund of the Norwegian Synod church property was procured and later on a church built. With the help of a business man, Mr. Hagstrom, who offered to contribute two thirds of the amount, provided the congregation would raise the other third, a new church building was dedicated without any encumbrances, in 1930.

From Oakland church extension was carried on in San Leandro and Hayward, later on in Castro Valley, at which place a new congregation is being established.

Before leaving the Bay area we should also mention the Elim



Evangelical Lutheran Church at Petaluma, which was organized in 1925. The pioneer work was carried on for a time by a mission pastor residing at Livermore, Pastor P.C. Jensen, and later on by Pastor H.C. Vedsted, a pastor from Denmark who at the time was taking post-graduate work at the University of California, Berkeley. A call was extended to Pastor M.Th. Jensen of Selma, who took up his residence in Petaluma in 1924. The first services were held in a German church and at the pastor's home, until in 1930 a church building could be dedicated.

In the extreme north, Pastor A.H. Jensen-Gyde of Eureka took over the work of guiding a newly formed congregation at Ferndale through the first few years after its organization in 1899. After the congregation had secured a permanent pastor, the people in this largely Danish settlement set to work to build a church, which was dedicated the same year. While it may be said that no gigantic strides have been made by Our Savior's Lutheran church in Ferndale, nevertheless it is true that pastors and congregation have labored quietly to the honor of God and for the gathering in of souls.

Going from this place south to Los Angeles, we find that the first church of the synod in this district was the Bethel Church, which was organized in 1909. As daughters of this church can be named the church in Lynwood, St. Paul's, and the Valley church in North Hollywood, both organized within recent years. The



former of these two has the distinction of having the largest Sunday School of any of the churches in the district. The fourth church in this area is Bethany Church of Pasadena.

Besides the regular congregational work, the Pacific District also has an old people's home in Selma.

In recent years, the synod has also begun a mission work among the people of Japanese descent living in California, mainly among people in the San Joaquin Valley. The local churches are taking increasing interest in this work, which has as its aim to bring these people into their fold. Missionary Pastor D.G.M. Bach has been placed by the synod in this work. Churches of the U.E.L.C. Pacific District, in the State of California, may be tabulated as follows;

| <u>Place</u>  | <u>Year Organized</u> | (including children) <u>Baptized membership</u> |
|---------------|-----------------------|-------------------------------------------------|
| Easton        | 1888                  | 363                                             |
| Ferndale      | 1899                  | 146                                             |
| Selma         | 1902                  | 316                                             |
| San Francisco | 1903                  | 146                                             |
| Reedley       | 1904                  | 83                                              |
| Oakland       | 1904                  | 403                                             |
| Del Rey       | 1908                  | 89                                              |
| Los Angeles   | 1909                  | 569                                             |
| Fresno        | 1914                  | 320                                             |



| Place                              | Year Organized | (including children) Baptized membership |
|------------------------------------|----------------|------------------------------------------|
| Caruthers                          | 1923           | 114                                      |
| Petaluma                           | 1925           | 145                                      |
| Pasadena                           | 1940           | 118                                      |
| Hayward                            | 1940           | 35                                       |
| San Leandro<br>(now Castro Valley) | 1944           | 155                                      |
| Lynwood                            | 1945           | 261                                      |
| North Hollywood                    | 1947           | <u>80</u>                                |
|                                    |                | 3363                                     |



## Chapter XXVII

### THE FINNISH IMMIGRANT AND HIS CHURCH

O. Kononen

A study and a delving into the activities of the Finnish people <sup>in California</sup> is not an inspiring task nor is it very conducive to pride. Throughout the past century the Finnish immigrant and his descendant has avoided Christian institutions as he would a plague. It may safely be stated that 4% of them belong to any Christian church. Their moral and spiritual condition, especially during the later half of the past century, has been sad indeed. The saloon was their meeting place and there they spent their time. The immigrant arriving from Finland was first taken there. In his book, "The Finns in America", published in 1899, Akseli Jarnefelt-Rauhanheimo pictures the immigrant thus: "In the beginning the Finns generally made themselves known by their great drunkenness. A coarse life was lived in the saloon, there their earnings were spent, and there they caroused." Fighting and knifing was common.

This deplorable state of morality among the Finns may be attributed to two reasons. First, the immigrant emigrated from a comparatively poor environment to a portion of our country where he expected to find immediate riches and that abundantly. The majority of the first Finnish immigrants were not from the best class of people in his country and, there being none of the better pursuits available, he soon deteriorated to the position described. Furthermore, the Lutheran State Church of Finland, to which every immigrant once belonged, did not ~~in the least~~ in any official manner whatsoever attempt to provide for the spiritual needs of her sons and daughters by sending out pastors and workers to keep the fire of Christ burning in their hearts. The great apostasy of



the American Finn today is directly and entirely the ~~sole~~ fault of the near-sighted, callous indifference of the State Church of Finland. The onus of the responsibility rests heavily on its shoulders. Not only did it neglect its children but in later years when spiritual leaders arose from its own midst, it looked askance at them. The early pastors of the Finnish people came from Finland as representatives of the Seaman's Mission or then of their own volition, but the State Church sponsored no one. This has been the attitude of that church to this day; holding itself in superior aloofness belittling the Christian activities and institutions of the American Finn.

The ~~fast~~ sinful life of the times did not, however, satisfy the heart of every immigrant. The Gold Rush Days, with its wild, exciting, lawless tempo, marked the beginning of Finnish migration to California. They came here to get rich quick. They soon discovered with so many others, that this was not as easy as at first expected and after wandering from one "find" to another, they settled permanently in towns offering security. The majority of the Finnish settlement is to be found in the Bay Area of San Francisco and Oakland. Others settled in Mendocino County, Eureka, Rocklin, Reedly and the Los Angeles area where the majority of them and their descendants are to be found today. In the above mentioned communities they also founded their churches, affiliating either with the Finnish Lutheran<sup>Church</sup> of America, otherwise known as the Suomi Synod, or then with the Apostolic Lutheran Church of America. The later group divides <sup>itself</sup> ~~themselves~~ into numerous ~~different~~ branches of which constituents may be found among the Finns of California. The Free Church and Pentecostal movement has made very small inroads into the Finnish segment of the population.



For the sake of comparison, below is found a population table showing the approximate increase of the Finnish element in California during the past century:

|      |               |
|------|---------------|
| 1870 | 500           |
| 1885 | 1500          |
| 1898 | 7000          |
| 1920 | 13000         |
| 1926 | 15000         |
| 1950 | 23000 or more |

For practical purposes we shall divide this brief resume into two parts: the first covering the Finnish Lutheran Church of America or Suomi Synod affiliates, and the other the Apostolic Lutheran Church, presenting the facts as concisely as is possible.

THE SUOMI SYNOD

The Suomi Synod

The principle center of the Finnish population being in the San Francisco-Oakland Bay Area <sup>determines</sup> ~~also precludes~~ the fact that it is the center of church activity. Finnish Lutheran congregations to be found in the Bay Area today are: The First Finnish Lutheran Church of San Francisco and the Holy Trinity Lutheran <sup>Church</sup> of Berkeley.

San Francisco

The work of the Lutheran Church among the Finnish people in San Francisco begins with the arrival in 1887 of Pastor H. Turunen who had been ordained by the Hague Synod. He is the pioneer of the Finnish work in California. The pastors who were his immediate successors, being pastors of the State Church of Finland, have attempted to minimize the work of Turunen and have looked askance at the man who in reality sowed the first seed of the Kingdom in California. Pastor Turunen was not ordained in Finland and this resulted in ~~that~~ his person and work <sup>being</sup> ~~were~~ regarded as insignificant by those who belonged to such <sup>an</sup> "extraordinary" institution as the State Church.



In the year 1887, upon ascertaining the condition of his people and the visiting seamen, Pastor Turunen wrote the Seaman's Mission in Finland, there being no central organization as the Suomi Synod in <sup>existence</sup> ~~being~~ as yet, reporting on the spiritual needs of the people, requesting cooperation and material assistance. As a result of this communication the Mission delegated the founder of the Suomi Synod, Dr. J. K. Nikander of Hancock, Michigan, to conduct an investigation of San Francisco. Of his visit Dr. Nikander wrote: "I realize the hardships which confront the church in San Francisco, <sup>but</sup> the dissemination of the gospel and the spiritual welfare of our people must be taken care of." Enthusiasm among the Finns was high and they guaranteed \$50.00 per month towards the support of a pastor if one were sent by the Mission. To be noted as a peculiar fact is that the people behind this request and guarantee were all men who operated "boarding houses" and saloons who were driven to this request, not by the "love that constraineth" but by the reputation of moral laxity which the Finns had earned for themselves among the people. But God works in mysterious ways. And, on the other hand, it may be that that curse of seeking external things is the curse that lays heavily upon the Finnish Church of California even today. Pastor Turunen drops out of the orbit and the Mission sends out Pastor Tarkk~~onen~~ from Finland.

Before closing the chapter on Rev. Turunen we would wish to state that he visited the Finnish communities of California and there preached and administered the sacraments.

Pastor Matti Tarkk~~onen~~ arrived in San Francisco on the 31st of May 1890. While Pastor Turunen is the pioneer, Dr. Tarkk~~onen~~



is the spiritual father of the work of Christ~~ianity~~ in California among the Finns. His straightforward, pious and devout personality radiated Christ even in his later years when <sup>this</sup> ~~the~~ writer met him for the last time in Helsinki in 1937. In reminiscing over coffee one afternoon Dr. Tarkk~~onen~~ stated that the bitterest moments of defeat during his life's span <sup>had</sup> ~~have~~ been in California, but again the sweetest moments of spiritual bliss in the kingdom of God <sup>had</sup> ~~have~~ also been in California and especially in San Francisco.

Upon seeing the caliber of the man sent from Finland, a man who preached sin <sup>as sin</sup> and grace as boundless, the proprietors of the saloons and houses of prostitution immediately withdrew their support. But of this Dr. Tarkk~~onen~~ reminisces: "Did the pastor have to return where he came from? Of a certain, no! In San Francisco of the seed of the living Word of God was born a congregation, against which the gates shall not prevail. Worthless wells give no water. Sin and sinful joy do not satisfy the soul. The church was almost always full. "The spirit of God 'blew'". "Participants in Holy Communion were few; two during the first year, if I remember correctly. But later -- many." A spiritual revival took place in 1891-1892 of which Tarkk~~onen~~ says: "Full of deep thankfulness to God and driven to the dust I remember those days." "My heart has been left in San Francisco." The report to the Mission written by Pastor Renvall states: "His work was the work of a man clearing the forest for planting in a deep wilderness. In July 1893 when he left for his homeland the field had been cleared and seeded."

Dr. Tarkk~~onen~~, being the only Finnish pastor on the West Coast visited all the Finns from Astoria to San Diego. His work day was full but fruitful. May God grant us men such as Dr. Tarkk~~onen~~!



During the pastorate of Dr. Tarkkønen the foundation for the present congregation was laid and cemented. On the 29th of June 1890 The San Francisco Evangelistic Church was organized with its officers as follows: Chairman, Frank Ahlgren; secretary, Rev. Tarkkønen; treasurer, Charles Ahlgren; financial secretary, Isaac Pyykko. Pastor Tarkkønen was delegated to formulate a constitution. It must be borne in mind that this was not the forming of a congregation but laid the foundation for the same as the 8th article of the constitution reads: "If the funds accumulated shall be more than that promised for the Seaman's Mission, they are to be set aside for the organization of an Evangelical Lutheran Congregation in San Francisco and for its church treasury." Thus the foundations were laid for the present congregation. In the year 1891 Henry Abrahamson was elected chairman and he held this position until 1937 with the exception of one year when J. F. Widlund held that office. The present faithful pastor M. E. Merijarvi writes: "Mr. Abrahamson held the office faithfully for 45 years, which is an exceptional record, and his many years of service are remembered with gratitude by the Finnish people."

In the year 1899 the congregation became known as "The First Finnish Evangelical Lutheran Church" and on January ~~the~~ 30~~th~~, 1916, it was officially affiliated with the Suomi Synod.

Upon the incorporation of the congregation as the First Finnish Evangelical Lutheran Church, a lot was purchased on the corner of Essex and Harrison Streets and hopes of erecting an edifice were high. In 1902 the matter of construction was considered but postponed. Several years later the matter was again presented, approved and construction started. The corner stone was laid on Advent Sunday



1905 and construction completed by April of the following year.

The services of dedication was set for April 1906 but the now famous earthquake of April the 18th left the new edifice a mass of smouldering ruins. But undaunted as was the rest of San Francisco, the Finns erected a temporary building on the ruins. Thirty years later, upon the State of California acquiring the site for the erection of the Bay Bridge, a new site located at 50 Belcher Street was purchased and under the efficient leadership of Pastor E. M. Merijarvi, a new and modern church edifice was erected. The services of dedication were held on the 15th of November, 1936.

Here may be mentioned other salient facts. The Sunday School was organized in 1893 and the Luther League in 1894. The Ladies Aid has been in operation almost constantly throughout the duration of the congregation. The other organizations functioning within the congregation have had their origin during the pastorate of M. C. Merijarvi, whose congenial consecrated personality has provided the leadership that has moulded this congregation through trying afflictions into <sup>the</sup> ~~our~~ <sup>Finnish</sup> foremost church in California.

The following pastors have served in its ministry:

|                          |             |
|--------------------------|-------------|
| M. Tarkk <del>onen</del> | 1890 - 1893 |
| R. Hernberg              | 1893 - 1897 |
| A. Renwall               | 1897 - 1906 |
| T. R. Ahlm <del>on</del> | 1906 - 1914 |
| A. V. Halla              | 1914 - 1916 |
| S. Ilmonen               | 1916 - 1917 |
| O. E. Maki               | 1917 - 1922 |
| J. E. Jauhiainen         | 1923 - 1925 |
| H. Matero                | 1926 - 1929 |
| A. Halmio                | 1930 - 1931 |
| M. E. Merijarvi          | 1933 -      |

During the majority of the time shown above the pastor of the San Francisco congregation was the pastor of all of California, there being no other Finnish pastors residing in the state. He



visited regularly all the Finnish settlements in Mendocino County, Humbolt County, Los Angeles, Rocklin, Reedly, etc. ~~The work of the pioneer was a blessed work. They held high the teachings of Christ, and His Word regardless of personal sacrifice. May God grant us men of kindred heart today!~~

BERKELEY

Following the influx of Finnish people to the East Bay after the San Francisco fire, the congregation was founded August 9, 1911, and was incorporated January 13, 1912. Many of the charter members are still living and active in the church. The first board of trustees consisted of A. Hill, M. A. Tiura, Miss M. Peltonen, L. Tahtinen, S. Koivumaa, John Seppinen and Miss M. Junnikkala.

Before the building of the church, the meetings of the congregation were held in the upstairs of a store building owned by J. Widlund, an old West Berkeley merchant.

The present church structure was erected in 1912 and dedicated on June 24, 1912. The building is in the conventional California Mission style of architecture. It has an auditorium, a social hall and various other rooms.

During the 39 years of the church's history it has been served by various pastors. The first pastor was Rev. L. Ahlman, 1911-1914; Rev. A. V. Halla, 1914-1917; Rev. O. Maki, 1917-1919; Rev. Y. E. Jauhianinen, 1919-1926; Rev. H. Matero, 1926-1929; Rev. Jakob Mantta, 1929-1934; Rev. M. E. Merijarvi, 1934-1936; Rev. Raymond Wargelin, 1936-1943; Rev. E. Leppaluoto, 1943-1946; Rev. O. Kononen, 1946-1950.

At present the church sponsors divine services in two languages, English and Finnish. The Finnish language is still



used because so many of the members of the church are natives of Finland, who still wish to worship in that language.

Due to internal strife and constant bickering among its members, this congregation has failed to grow as a living church should. When personal aggrandizement and pride are substituted in place of seeking the glory of God, stagnation and eventually death will follow. At present the congregation is without a pastor.

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#### LOS ANGELES

This congregation was founded at a meeting held in the Emmanuel Presbyterian Church, 220 So. Hill Street, on the 3rd of May 1917. Pastor David Elm, presently of Chassel, Michigan, acted as chairman. At the same meeting the congregation joined the Suomi Synod.

The charter members of the congregation <sup>were</sup> ~~are~~: Karl and Helen Willenius, Abraham and Margaret Paulson, John and Hilma Lehto, and daughter Mary, Helen Martikainen, Valpuri Mulari, Anna Puustinen, Josefiina Rytinen, Julia Karvonen, John Neva, Mr. and Mrs. Mathlin and their sons Herman and Walter.

Pastors from San Francisco conducted services of Divine Worship once a month.

During a period of years the congregation seems to have been virtually non-existent. On the 30th of August, 1921, a meeting was held reorganizing the congregation and calling Pastor V. Ranta of Reedly to administer the Word and Sacraments. Pastor Ranta conducted services once a month in Los Angeles and also in San Pedro. In Los Angeles the congregation worshipped in the First Lutheran Church, 800 South Flower Street.

Upon Pastor Ranta accepting the call of the Brainerd, Minnesota, congregation the church in a meeting held July 20th,



1924, extended a call to Pastor A. Setala who arrived after obtaining a year's leave of absence from his Wakefield, Michigan, congregation.

After a year's stay, Pastor Setala returned to Michigan and the congregation called Pastor V. Mantta but before a year was over, he had returned to San Francisco to take charge of the Seaman's Mission there.

Pastor Ilmonen then followed and served the congregation to the year 1933. In a meeting held November 20, 1932, Pastor Merijarvi of San Francisco was invited to conduct services once a month. During Pastor Merijarvi's ministry, which lasted about eight years, a building was purchased at 4003 W. Adams Blvd. and has been renovated to serve as a house of worship.

Upon receiving assurances of aid from the Home Mission Board of the Suomi Synod, the congregation extended a call to Rev. Eino Tuori who served for two years. He was followed by Rev. C. Heikkinen who served for three years to August, 1946, at which time the congregation called the present pastor, M. N. Joensuu.

Organizations functioning within the congregation at present are: Ladies Aid, Lutheran Daughters, Men's Brotherhood, Sunday School, and Choir. The pastor also visits two ministers in Reedley once a month.

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FORT BRAGG

This congregation is the oldest of all the Suomi Synod congregations in California. It celebrated its 60th jubilee on the 21st of July, 1949. This congregation was founded on the 17th day of July, 1889, and received the Articles of Incorporation four days later. In 1889 plans for the church auditorium were accepted and



construction on the church completed in 1890. The constitution drawn up by J. J. Hoikka was accepted on the 28th of July of the same year. The first pastor was Heikki Turunen, the pioneer of the work in San Francisco, visiting in Fort Bragg once a month, and later Pastors Tarkkanen, Hedberg, Renvall, and Ahlman cared for the spiritual welfare of that small group.

The Sunday School began its long term of service on the 27th of May, 1897. The Ladies Aid was organized in 1894, and the Ladies Mission Circle was organized in 1940.

The first full time pastor that gave all of his efforts to the welfare of the congregation was Pastor Matti Pesonen. He arrived in 1908 and during that year the parsonage was built. The following pastors have served in its ministry: O. Kaarto, N. Korhonen, S. Ilmonen, W. Ylonen, A. Korhonen, and E. Leppaluoto.

At present the congregation has elaborate plans for the renovation of their House of Worship.

ec ————— OTHER SUOMI SYNOD CONGREGATIONS

The Suomi Synod has other small congregations at Eureka served by the Fort Bragg pastor, and Penn Grove and Rocklin served by Pastor Merijarvi. The number of communicants in these localities is very small and with the passing of the pioneer Finn, the church will also pass away.

There is also to be found a congregation at Reedly which is over 40 years old. At the present, Pastor Joensuu of the Los Angeles ministers there once a month. In a recent meeting the congregation decided to extend a call to some pastor. In early years Reedly had its own resident pastor but due to difficulties in later years has had to rely upon the assistance of the pastors



in the larger congregations.

### THE APOSTOLIC LUTHERANS

Definite historical facts in this group of Finnish church people <sup>are</sup> ~~is~~ hard to acquire for they have no organized central government. However, it may be safely said that they too have for many years in their own way contributed to the religious life of the Finnish population in California. They are mostly dependent upon itinerant lay preachers for their ministry. This portion divides itself into four or five extremely antagonistic and intolerant groups. They have two church edifices in California and both are in Berkeley. In the other localities where they are found they gather for their meetings in homes. At present they have only one ordained pastor, the Rev. R. Kallio, who ministers to one faction of the group on the west coast.

| <u>STATISTICS AS OF 1949</u> |                    |               |                 |              |
|------------------------------|--------------------|---------------|-----------------|--------------|
|                              | <u>Male</u>        | <u>Female</u> | <u>Children</u> | <u>Total</u> |
| Berkeley                     | 45                 | 68            | 69              | 182          |
| Eureka                       | 3                  | 6             | -               | 9            |
| Fort Bragg                   | 28                 | 41            | 19              | 88           |
| Los Angeles                  | 28                 | 66            | 16              | 110          |
| Reedly                       | 27                 | 21            | 12              | 60           |
| Rocklin                      | 4                  | 7             | 5               | 16           |
| San Francisco                | 47                 | 103           | 30              | 180          |
|                              | <b>Grand Total</b> |               |                 | <u>645</u>   |

This is a brief sketch of Finnish Lutheranism in California. Slowly but surely the church is losing its nationalistic stamp and becoming a community church. ~~May the Eternal richly bless the work in future years.~~

~~O. Kenonen~~



## Chapter XVIII

### THE MENNONITES IN CALIFORNIA

L. J. Horsch

In the heart of Kansas, within a radius of approximately thirty miles there are three small, struggling, church-related colleges. Each one of these institutions is operated by a ~~different~~ different group or branch of that religious body known as the Mennonites. To a superficial observer it would seem that one Mennonite college could serve all Mennonites and meet all needs for education at a college level conducted in a Christian atmosphere. It would seem that one college could become a far stronger institution than any one of the three, stronger in terms of endowment, stronger in terms of a faculty, not to mention the elimination of the expensive duplication of plant and equipment. But the schism that divides these Mennonite groups runs deep and there is no indication of union now. These three little colleges symbolize the fact that the Mennonites are a divided body.

Who are the Mennonites? ~~Where do they come from? Why are there such cleavages and divisions?~~ Where do they come from? Why are there such cleavages and divisions?

The story of the Mennonites begins with the Reformation. Many contemporaries of Martin Luther were of the opinion that Luther merely established another state church. The Lutheran church undoubtedly was more liberal in both worship and doctrine, but it still retained that central feature of the old church, the union of church and state. There were quite a few religious leaders of the time who insisted that the church should be a voluntary organization entirely independent of and completely separated from the state, a church without a religious hierarchy of any sort, a church whose adherents based their faith and practice upon the New Testament. These reformers of the Reformation were known as the Anabaptists, for not only did they advocate complete separation of church and state, but they also introduced the rite of adult baptism upon confession of faith, a practice maintained to this day by every Mennonite body.



This radical departure from the <sup>then</sup> accepted religious practices ~~of the day~~ met with bitter opposition and both church and state were determined to stamp out the movement. Unable to stop the rapidly spreading faith by law, more drastic measures were used- persecution, imprisonment, and death. The Anabaptists "had to pay the extreme price for their faith. They were left to rot in prison, broken on the rack, thrown into rivers and lakes, burned at the stake, beheaded, and buried alive. To all this terrible butchery the organized church whether Catholic, Lutheran, or Calvinistic gave its full ~~XXXXXXXX~~ assent and assistance". (Smith, C. Henry, THE STORY OF THE MENNONITES.) But "the blood of the martyrs is the seed of the church". In spite of persecution the burning zeal of its leaders soon carried the movement into other lands.

The state too took part in this persecution. One of the fundamental doctrines of the Anabaptists was that of non-resistance. "Love your enemies" and ~~the~~ "resist not evil" ~~were~~ <sup>are</sup> New Testament injunctions as binding as any other and must be taken literally. ~~and~~ For this belief the Anabaptists were willing to give their lives. Refusal to bear arms brought these people into conflict with governmental authorities and was one of the serious charges against them.

Although the Anabaptists may be regarded as the origin of the Mennonite church, Mennonites themselves regard Menno Simons as the founder of the body. Menno, though of peasant origin, became a priest at his native village, Witmarsum in Frisia. Early in his career he had access to the writings of Luther. Later he was influenced by ~~the~~ Anabaptists. He was soon assailed by doubts about his own faith and the position of the Catholic church. Moved by an attack upon some three hundred Anabaptists, most of whom, including his own brother, were put to death, Menno in the year 1536 renounced the Catholic church and deliberately cast his lot with the Anabaptists. So influential did he become that in time the name MENNIST, the <sup>M</sup>MENNONITE came to be applied to the movement.

But persecution did not end and Mennonites began to migrate to those areas in which there was promise of religious freedom. Many came to America, a few during



the latter part of the 17th Century, in ever increasing numbers during the 18th and a final wave in the 1870<sup>33</sup>~~ies~~. These late comers ~~came to~~ <sup>arrived in</sup> the United States from Germany and Holland via Russia where many had gone at the invitation of Catherine the Great upon her promise of religious freedom and freedom from military service. When Russia, however, abolished these special privileges in 1870, especially that of military exemption, a mass migration to America took place beginning about 1874. Most of these later Mennonite immigrants settled in Kansas, Nebraska, and some in Canada. The Santa Fe Rail~~road~~, incidentally, played an important part in getting these people to settle in Kansas.

The Mennonites, like their Anabaptist forerunners have always been highly individualistic, which makes them susceptible to division. Moreover American Mennonites are not a homogeneous body. They have come from widely scattered sections of Europe, with great social differences. They lack the unifying force of a single ecclesiastical organization. The congregational type of government which they maintain promotes division rather than union. Today there are some 15 or 16 different Mennonite groups in the United ~~XXX~~ States.

The three Mennonite bodies that have had a small share in the religious history and agricultural development of California are ~~the three~~ <sup>to those</sup> which maintain ~~the~~ three small colleges in Kansas. One of these bodies is perhaps the principal Mennonite body in the United ~~XXX~~ States. This group is frequently referred to ~~rather called~~ <sup>as</sup> "Old Mennonites". Officially, however, they call themselves simply Mennonites, frequently also The Mennonite Church. They regard themselves as the real descendants of the church founded by Menno Simons and therefore they feel they are the main body from which all others have departed.\*

The second body ~~XXX~~ which is found in California is the so-called General Conference group, "The General Conference of the Mennonite Church of North America". (To make matters more confusing the "Old Mennonites" also have a General Conference.) The General Conference body began as a unification movement rather than as an attempt to set up just another division. Its beginnings can be traced as far back as 1847. ~~The churches~~

\*In the eastern states, especially in Pennsylvania they are frequently referred to as "the plain people". Their churches are "meeting houses". Extravagances of any sort is discouraged.

(factnote continued on next page)



The churches of the General Conference are not as conservative as are those of other Mennonite branches. They are more tolerant and less exclusive. Members of General Conference churches ~~unite~~ <sup>cooperate</sup> readily with churches of other Protestant denominations. They do not fear "the world" as much as do their more conservative brethren, nor do they maintain dress restrictions.

The third Mennonite group which has churches in California is that body known as the Mennonite Brethren. The Mennonite Brethren stress the necessity of a personal conversion experience, they are quite evangelistic and are strict immersionists. The chief center of this church is <sup>in</sup> Kansas and Oklahoma, though in recent years there has been a marked growth of the group in Canada.

Mennonites are principally farmers. Therefore as group after group, family after family came to America they settled in various rural areas in Pennsylvania (Lancaster County in that state has become renowned as the seat of prosperous <sup>"old"</sup> Mennonite ~~"old"~~ farmers), in Ohio, Indiana, Iowa, Kansas, Nebraska, Oklahoma and the Dakotas. And so it is not surprising that those who came to California were generally farmers looking for rich farming areas.

The first Mennonite settlers in California seem to have been the immediate ~~members~~ members of the Henry Rees family who moved from Ashland, Ohio to California in 1887. Though their destination was Pomona they settled near San Dimas. There they set out one of the earliest groves in that fertile area. ~~The~~

It ~~grove~~ is still one of the fine groves in San Dimas and ~~still~~ bears large crops of excellent fruit. ~~XXXXXXXXXXXXXXXXXXXX~~ The Reeses were of the General Conference group. Other early settlers were likewise General Conference Mennonites, coming to California from Iowa in 1895. They settled in what soon came to be called Ioam<sup>S</sup>sa

but which now is known as Alta Loma. These pioneers cleared the land of sagebrush,

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The prayer bonnet and the prayer covering are officially prescribed. But they are finding it increasingly difficult to enforce these regulations. Conference minutes and official publications are filled with discussions and resolutions that pertain to dress, recreations, and the simple life. Mennonites of all groups stress the basic virtues, honesty, simplicity, truthfulness, personal integrity, and a high moral standard as essentials of a religion which is a way of life.



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cactus, and boulders. They built or helped to build irrigation systems. They set out orange and lemon trees and developed the first citrus groves in the Alta Loma section. (A few groves in the <sup>Alta</sup> Hermosa district had been planted earlier, so ~~XXXXXXXXXXXXXXXXXXXX~~ the groves developed by the Mennonites were not the first in the <sup>area</sup> ~~area~~.) These groves are still bearing large and excellent crops.

The Mennonites of both San Dimas and Alta Loma, for they visited much among themselves, soon felt the need of a church organization to nurture their spiritual growth. They invited a young missionary to the Cheyenne Indians in Oklahoma (then Indian Territory) to come to California and organize a church. The ~~XXXXX~~ missionary, the late Rev. M. Horsch, accepted the "call" and came to Upland, then North Ontario, in 1902 with his family, and the First Mennonite Church of Upland was organized January 4th, 1903, perhaps the first General Conference Mennonite Church to be established in the state. The congregation has enjoyed a steady growth and plays an important part in the religious life of the community. From this church there have come General Conference officers, General Conference board ~~XXXXXX~~ members and several ministers, now serving other charges. Two missionary families, still members of the church are serving the Hopi Indians in Arizona and the Cheyennes in Oklahoma respectively. *Horsch served the church as pastor until May, 1927.*

Another of the early Mennonite settlements was that at Paso Robles, i.e. General Conference Mennonite. In search of cheap land and a milder climate two families from Beatrice, Nebraska settled some 10 miles northwest of Paso Robles in the fall of 1896. In 1897 four additional families arrived, followed in 1898 by two more families. Later still more families came from Kansas. As early as the fall of 1897 attempts were made to establish a congregational organization. Due to geographic conditions there were really two centers or nuclei and because of this fact a division took place in 1903. One group, those who settled east of Paso Robles as well as north established what is now the First Mennonite Church of Paso Robles and in the



following year those settlers who lived west and south of Paso Robles organized a separate church located some miles west of the city. This church was for many years known as the San Marcos Mennonite Church, but in 1946 the name was officially changed to the Second Mennonite Church of Paso Robles.

Reedley is the seat of another early ~~XXXXXX~~ General Conference settlement. In 1903 the first Mennonites to settle there arrived from Kansas and a few others from Minnesota. Several of the families from Minnesota later moved to Upland. Other families followed and in 1906 the present church, the First Mennonite Church of Reedley was organized. The ~~Reedley~~ <sup>is</sup> congregation has had a steady and continuous growth since its birth and has become the largest General Conference Mennonite church in the state. It contributes generously to all the activities of the General Conference. No less than seven missionaries have come from this church. Noteworthy is the long and successful pastorate of the late Dr. H. J. Krehbiel. During his pastorate Dr. Krehbiel also served as President of the General Conference (1920-1926) and in 1925 represented the General Conference as a delegate to the Four Hundredth Anniversary of the Mennonites meeting in Basel, Switzerland. Krehbiel was an eloquent and gifted speaker and was often called "The Silvertongued Orator of the San Joaquin Valley"

American Mennonites, as has already been suggested, are almost exclusively farmers. They were farmers in Europe, they continued as farmers in America, they are farmers still. The great Mennonite historian, the late Dr. C. Henry Smith, stated in 1940, "It is doubtful whether fifty years ago there was a single Mennonite church in America in a village of more than 1000." Even today, with a few exceptions, two congregations in Philadelphia and ~~XXXX~~ another in Los Angeles, there are no self supporting congregations in any of the large cities of the United States. And yet there is a significant movement of Mennonites from the farm into the cities. Los Angeles with its favorable climate and employment opportunities was particularly attractive. ~~XX~~ Mennonites from far and near have settled in this great city. As early as 1906 various



groups of General Conference Mennonites began holding meetings in the several homes of the participating individuals. In 1908 the Pacific District of the General Conference adopted a resolution favoring the opening of a city mission in Los Angeles. Soon realizing, however, that the undertaking was too large for this small, struggling Conference it recommended to the General Conference, which met later in the same year, that it undertake the operation of a city mission in Los Angeles. (The purpose of the "mission" was primarily to serve the scattered Mennonites and attempt to weld them into a congregation. Later the "mission" was broadened to reach any "unsaved" individuals within the area served.) The General Conference adopted the recommendation and in the fall of 1909 a city mission was opened at 1432 San Fernando Road (now North Spring St) under the name "River Station Mission". In 1912 the mission was relocated at the corner of Ave. 19 and Albion St and <sup>renamed</sup> ~~relocated~~ the "Whosoever Will Mission". In 1915 there occurred a reorganization, a tiny congregation was <sup>e</sup> ~~organized~~ <sup>established</sup> and became known as the "Whosoever Will Mennonite Church". Another reorganization took place in 1918 and the new body was named "The Mennonite Mission Church of Los Angeles". By 1924 the Sunday School attendance had increased <sup>A</sup> to over 100 and the membership to 73. A new location was also found on east 79th St. and there the church is located today under the name the "Immanuel Mennonite Church". It has become the second largest General Conference Church in the state with a membership of 410. Seventeen missionaries and a large number of ministers and teachers have been produced by this thriving congregation.

Other General Conference churches are located at Shafter and at Winton. The story of each is similar to those already related. They are located in farming communities and their membership is composed of farm families who came from eastern states, principally Kansas and Nebraska, or from other Mennonite churches located in California. Of the two the Bethel Mennonite Church at Winton is the youngest General Conference church in California, organized as recently as May 9, 1940 although efforts to establish a congregation there were made as early as 1938. The church at Shafter dates back to 1919.

Although the California General Conference churches are members of the Pacific District which includes the churches located in Oregon, Idaho, and Washington



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as well as those of California the great distances between the churches in the District is a serious handicap in promoting the work and program of the District Conference. The California churches therefore have been conducting their own co-operative programs ~~programs~~ of mutual interest, especially in the field of young people's activities. The California churches conduct an annual Sunday School and Christian Endeavor Convention. For years they have maintained a successful annual "Retreat" for young people at Lake Sequoia some fifty miles from Reedley in the high Sierras. This "Retreat" is significant not only in developing the spiritual life of the young people, but also in that it is becoming a unifying factor, on the one hand and a point of division on the other.

The second Mennonite body with active churches in California is that body already referred to and frequently called the "Old Mennonites." This body is perhaps the main trunk of American Mennonites. Naturally enough the members of this body, especially its leaders, dislike the ~~the~~ prefix "Old" but this is the simplest way to distinguish them from other Mennonite bodies. This nomenclature is confusing even to Mennonites for this body too, as already stated, uses a General Conference as a means of directing and organizing the educational, mission, ~~the~~ publication and other activities of that body. There are also district conferences and the churches in California affiliated with the South Pacific Mennonite Conference. According to the 1949 MENNONITE YEAR BOOK and DIRECTORY there are only three small churches in California of the "Old Mennonite" group, one in Upland, one in Los Angeles and one in Winton. It will be recalled that the General Conference group also has churches in each of these localities. The largest of these three churches is the Seventh St. Mennonite Church of Upland, with a membership of 83. Unlike the General Conference churches the Old Mennonites also have bishops and the ~~the~~ Seventh St. Church of Upland is served by both a minister and a bishop. This is the case also at Winton. The South Pacific Mennonite Conference is a new venture. Formerly the California churches were affiliated with the Pacific Coast Conference but since the great majority of the churches of this Conference are located in



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Oregon, and since the California churches with the exception of Winton are located near Los Angeles, and since there is the promise of establishing additional churches in Arizona it was deemed wise to organize this new Conference.

In addition to the established churches the Old Mennonites have maintained Sunday Schools and/or church services at Dinuba, and at Corning some 20 miles north of Sacramento. Because there are well established churches in Dinuba and so few families who were Old Mennonites, there was little or no opportunity to establish a church there. The high price of farm land has also been a determining factor here. Farm land prices were far more attractive in Oregon and also at Corning. But, aside from attractive farm prices, there was no special inducement for Old Mennonites to settle at Corning and those who did settle there found they could not very well hold their children for the Mennonite Church, so they have all moved away and are now found in other Old Mennonite settlements along the Pacific coast. Only a Sunday School was maintained at Corning and it reached its highest enrollment about 1911.

The story of the <sup>coming</sup> of the Old Mennonites to California reads much like that of the General Conference Mennonites. Some came to California as tourists and returned later to settle, others were induced to come and settle either because of climatic conditions or in the hope of regaining lost health. Others again came seeking to establish themselves in a new home, usually on a farm.

The first Old Mennonites to come to California appear to have been two families who, coming to Reedley in 1905, located in Dinuba the following year. In 1907 three additional families located in Dinuba and by 1911 the Conference records report 22 members of the Sunday School. ~~which these families established there.~~ This project was ~~however~~ soon abandoned. The Old Mennonite families who came to Dinuba have either been absorbed by established churches, <sup>such as</sup> ~~very likely by~~ that of the Mennonite Brethren, or they have moved to other localities.

The story of the settlement at Corning is almost identical with that at Dinuba. Two families came to Corning and settled there in the fall of 1911.



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They had come from Nampa, Idaho. A few more families came to Corning during the ensuing years. By 1911 the Sunday School enrollment had reached a peak of about 20. In that year a partial church organization was effected. But a few years later the project was completely abandoned due to the removal of these families elsewhere.

The Church in Los Angeles, named the Calvary Mennonite Church is located at 151 West 73d St. In 1949 this congregation numbered 80 members. It is not definitely known just when the first Old Mennonites came to Los Angeles probably much earlier than official records indicate. Not only were there some families in Los Angeles, but there were others in Pasadena and in Long Beach. In 1913 efforts were made to bring these scattered people together. The few families who lived in Pasadena established a Sunday School in April 1916. In June of that year another effort was made to bring together the families living not only in Los Angeles, Pasadena and Long Beach, but also those who by that time were living in Upland and in Riverside. In time the organized activities became centralized in Los Angeles. The first meeting place was located on Kohler St. ~~On the first Sunday there were only four children in attendance at Sunday School. In a few weeks the attendance had increased to 15.~~ In 1918 the mission, for so it was regarded, had to move, locating this time at 930 East 9th St. Here the attendance soon reached 40. Due to ~~xxx~~ difficulty in securing buildings for rent it was finally decided by the Mission Board of the Pacific Coast Conference to find a permanent location and erect a temporary building. The present location is the one agreed upon and a temporary structure was erected on the rear of the lot in 1921 at which time a congregation was organized with 56 members. In 1922 steps were taken to build a permanent structure and this new building which incorporated the temporary structure was dedicated in 1924. At one time the membership reached 115. But as has been the case elsewhere, families moved away in search of more promising economic opportunities, others found new homes in surrounding communities at some distance from the church making attendance difficult and they were lost <sup>to</sup> sight ~~of~~. For years the Los Angeles church was conducted under the name "Los Angeles Mennonite Mission Church". But with the passing years it lost its missionary character and in recognition of this fact was ~~renamed~~ renamed.



The church in Upland, too, has had a varied and interesting history. Since arrivals the earliest ~~XXXXX~~ did not keep official records it is difficult to determine just when the first Old Mennonites located in Upland, but in all probability there were some Old Mennonites there soon after the turn of the century. The first comers having no church home of their own found a real welcome in the Upland Church of the Brethren in Christ, who are also a "plain people". A few occasionally attended the First Mennonite Church of Upland (General Conference). In time however as more and more families came to this important citrus area, the need for a church home of their own became more and more pressing. Efforts at first were made to locate in Pomona, but this was soon dismissed as impractical with the bulk of the possible membership located in and near Upland. So a congregation was organized in Upland and established <sup>at</sup> ~~on~~ San Antonio Avenue near 9th St. Meetings were held in an abandoned building once used as a little mission center for migratory workers, but this building soon proved entirely inadequate. ~~So~~ A lot was purchased <sup>and</sup> at the corner of 7th St and Campus Avenue where the present beautiful structure was erected and dedicated in 1948. Interest in the new church is high and the congregation is experiencing a rapid growth.

The Mennonite Brethren Church is the largest Mennonite body in California. As was the case with the General Conference and Old Mennonites, the Mennonite Brethren came to California from midwestern states in search of good farms, better living conditions and a more healthful climate. The first Mennonite Brethren to make their appearance in California were a few families who settled in Reedley in 1904. A church was soon organized. It grew so rapidly that a building ~~was~~ erected and dedicated in 1908, had to be enlarged in 1912 and by 1918 it proved so inadequate it was torn down and a new building ~~was~~ erected. Growth since 1919 has continued at a rapid rate and again ~~it~~ in 1949 the congregation is building a new and magnificent ~~XXXXXXXX~~ edifice which will be one of the largest church buildings in the San Joaquin valley. The former building, that constructed in 1919, will be used for church school purposes only. The present membership of the Reedley church is 1166. Not only is it the largest Mennonite Brethren



church in California, but the largest in the United States.

The second largest congregation is that at Dinuba. Quite a number of members of the Reedley church were located at some distance south of the city and because of the inconvenience of attending in Reedley, they established a new congregation in April of 1925 in what was then known as South Reedley. But as more and more Mennonite Brethren families ~~REEDLEY~~ located in the fertile farming area surrounding Dinuba this congregation moved to and established itself in Dinuba, erecting there a large building in 1937 which was intended to become a Sunday School building. In 1939 a commodious church building with a seating capacity of over 1,000 was completed. In 1949 the membership of the Dinuba church numbered 555.

Other Mennonite Brethren Churches in the San Joaquin Valley are located at Orland, Lodi, Madera, Winton, Fresno, Shafter, Rosedale, and Bakersfield. In Southern California there are 2 churches in Los Angeles and one in Pasadena. Most of these churches, with the exception of the church at Shafter with 405 members are relatively small, ~~churches~~. One of the first Mennonite Brethren Churches in California was established at Escondido in 1907. It was abandoned in 1920 because the members by that time had all moved elsewhere, chiefly to the San Joaquin Valley.

A new church was organized in San Jose in 1940. This too is a rapidly growing congregation and was in the process of building a larger structure in the fall of 1949. The membership at the time numbered 244.

The California Mennonite Brethren churches are quite missionary minded and have for years conducted extension work at various places in California. Many opportunities were found to bring the gospel to the Japanese, Chinese, Mexicans, Filipinos, Russians and Armenians most of whom were farm laborers on large ~~ELIX~~ ranches. Prior to World War II the Reedley church conducted a Sunday School for the Japanese children in that area. The Dinuba church has for years conducted a flourishing Sunday School for ~~and among~~ the Mexicans employed on the Tagus ranch. The Los Angeles churches conduct meetings in city and county jails and in the county hospital. The church at Lodi regularly conducts meetings in the State Hospital at Stockton. The Bakersfield church has built and maintains a Gospel Chapel on Edison Highway and its workers carry a Sunday



School ~~every Sunday~~ and conduct services every Wednesday evening there.

The California Mennonite Brethren churches are also keenly alive to the educational needs of their young people. As the churches have grown in strength the interest in education and the support of schools has increased. In 1922 a small Bible school or academy was established in Reedley. But the largest number of pupils came from the South Reedley church and when that body moved to Dinuba in 1937 the school was also removed there. In 1939 the Reedley church opened its own Bible school.

In 1941 the Reedley and Dinuba churches decided to pool their efforts and resources and established a Bible school in Reedley which would also offer high school subjects. The Mennonite Brethren are convinced that to hold their young people for their own church they must maintain their own high schools, and if possible their own grade schools as well. For five years the Reedley Mennonite Brethren Bible School and Academy was conducted on the premises of the Reedley church, but in 1946 a site was purchased and a large, well equipped building erected. The school was established in the new building with a new name, The Immanuel Bible Academy. The enrollment during the 1947-48 school term totalled 176. A fully accredited high school course is offered. The church at Shafter also conducted its own Bible School for several years with four months of instruction during the winter months. Other churches have conducted similar schools for shorter terms.

In conjunction with the Pacific District the California churches ~~conduct, rather~~ operate a Bible Institute at Fresno. It is called the Pacific Bible Institute, opened in September, 1944. The school is housed in a large three story building located at 2149 Tuellome St. The following courses are offered: The Bible Institute Diploma Course; a Pre-theological Course in Religious Education, a Theological Course, and a Course in Sacred Music. In 1948 the student body numbered 145.

Like the General Conference Mennonites the Mennonite Brethren Churches of California also conduct an annual Sunday School Convention. In addition well attended ~~song~~ song festivals are held each year. Nearly all churches have their



own young peoples societies which have been an important factor in the building of the spiritual life of the youth of the church and which ~~furthermore~~ <sup>are</sup> an important contributing factor in keeping them attached to the church. Nearly all churches also maintain Bible study classes for young people and children, which meet one evening a week throughout the period of the normal school term. In recent years Youth <sup>Retreat</sup> Camps have been held during the summer months with the purpose of leading <sup>young people</sup> to a full acceptance of Christ as personal Saviour and a fuller consecration to definite service for the Master.

The needs of the old people are not overlooked. ~~LXXX~~ In 1942 a large house was purchased in Reedley and it was dedicated and opened as The Reedley Home for the Aged in the same year. In 1948 a larger "Home" was built and the institution was incorporated. A hospital for the mentally ill has also been under consideration at various times.

~~Three small colleges in Kansas, one operated by the General Conference Mennonites, another by the Old Mennonites, and the third by the Mennonite Brethren. These colleges typify the division that exists between these three Mennonite bodies. It is the history of these bodies in California that we have been following.~~

<sup>of the three Mennonite bodies traced herein</sup>

Each is aware of the existence of the others ~~(so are the colleges)~~, yet each goes its own independent way. They have much in common, the history of each is similar, yet their differences are deep and lasting. But all Mennonites, "Old", General Conference, or Brethren, are a pious folk, and humble. Their philosophy words- can be summed up in two ~~words~~ hard work and religion. Toil and the Gospel, these mark the Mennonites.



Statistical Summary of Mennonite Bodies in California.

| Body               | Number of<br>Churches | Number of<br>Members. |
|--------------------|-----------------------|-----------------------|
| "Old" Mennonites   | 3                     | 233                   |
| General Conference | 7                     | 1796                  |
| Mennonite Brethren | 14                    | 3262                  |
|                    | <hr/>                 | <hr/>                 |
|                    | 24                    | 5071                  |
| Totals             |                       |                       |







CHAPTER XXIX

METHODISM

Rockwell D. Hunt



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## INTRODUCTION

The Methodist Episcopal Church was formally organized in Baltimore on the 24th day of December, 1784, under the specific advice of John Wesley. Thomas Coke and Francis Asbury were unanimously elected superintendents (bishops). The Conference continued ten days, a real jubilee occasion. After remaining five months in this country, "laboring incessantly," Bishop Coke returned to England, (later to win the title of "Foreign Minister of Methodism.") Some indication of his activities may be seen in the fact that he crossed the Atlantic eighteen times. His was the soul of the Christian missionary with unquenchable zeal.

Bishop Asbury was the apostle of American Methodism. By his indefatigable energy, unwearying travels, and constant self-discipline he won a place in the New World comparable to that of Wesley in England. He was unquestionably the most precious gift the parent church ever gave to her children "beyond the seas."

In the Methodist Episcopal Church the unit was the "pastoral charge," within which was organized the "quarterly conference." Individual preachers were members of their respective "Annual Conference." The highest organizational authority was the "General Conference," which met each quadrennium, presided over by the bishops. The Discipline of the church was published in book form for each four-year period. Four salient points of doctrine were: 1) universal redemption; 2) entire sanctification of the individual; 3) fellowship of believers; 4) ordered Christian service- everything to be bent "to the furtherances of God's Kingdom upon earth."



From the beginning a leading characteristic of Methodism has been its missionary activity, domestic as well as foreign. It quickly became the predominant form of religion in vast stretches of the opening West: it helped to mold the rapidly growing populations into Christian civilization. The Methodist preacher was a real factor in the history of the Westward Movement.

Much of the history of California is closely interwoven with the life and labors of early pioneer preachers, representatives of different religious denominations. Conspicuous among these were the Methodists. The faithful missionary, or ten-point circuit rider, knocked at the door of the pioneer farmer, miner, lumberman, merchant: he was in touch with all classes, and left the impress of his message upon all, including the children, who never forgot the friendly visit of the good minister. The influence of such a man with such a message could never be measured. In many a family the visit was the chief contact with real culture and higher education; the preacher's voice was the only man's voice the children ever heard in prayer. His capacity for adjustment to conditions was remarkable.

The story of Methodism in California may be said to begin with Jedediah Smith, nicknamed "Bible totter," and sometimes referred to as "One of Protestantism's forgotten men." Smith's memorable expedition, which brought him into California in 1826 as the first American to arrive overland, proved to be a most significant forerunner of American occupation, foreshadowing the ideal of Manifest Destiny.



### BEGINNINGS OF THE METHODIST EPISCOPAL CHURCH

The dramatic appeal for a Bible and religious teacher by four representatives of the Nez Perces and Flathead Indians, in 1831, led to the founding of Christian missions in the Oregon territory. The Missionary Society of the Methodist Church selected Jason Lee to head its enterprise in the Northwest. With his nephew, David Lee, and two lay assistants, he set forth in the spring of 1834. Before the end of that year the Mission in Willamette Valley had been established.

William Roberts. In the fall of 1846 William Roberts of New Jersey was appointed superintendent of the expanding missionary work of the Methodists. He came by way of San Francisco, arriving there on the 24th of April, 1847. He was quick to perceive the pressing religious needs in California.

On Sunday, the day after his arrival, he preached in the dining hall of a hotel --billiard playing and drinking being discontinued during the services. Referring to this first Protestant sermon in San Francisco, his associate recorded in his diary that Roberts preached "where Satan had his seat." Before proceeding to Oregon he organized a small Methodist "class."

Only a fortnight later (May 8) the California Star reported the call for a meeting of citizens "for the purpose of ascertaining the prevailing sentiment in relation to the establishment of a church in the town," hailing the announcement as "the first step toward the planting of the standard of our glorious institutions on the shores of the Pacific,...."



Roberts' administration included the formal beginnings of Methodist activities in California, though Roberts himself had been preceded, in 1846, by Adna Hecox, a licenced exhorter. California had just come under the American flag; but it was several years previous to the actual organization of the Annual Conference of the Methodist Episcopal Church, or that of the Methodist Church, South.

In the meantime the Oregon-California Mission Conference was formally set up by act of the General Conference, in 1848. The Methodist Episcopal Church in California remained under the jurisdiction of this Mission Conference until the formation of the Annual Conference, in 1853.

Both Hecox and his wife were Methodists. Elihu Anthony, a Methodist preacher, native of New York state, with his family reached San Jose late in October, 1847. Not long afterward he preached his first California sermon and a Methodist "class" was formed. Captain Joseph Aram was a member of this class.

Marshall's discovery of gold in January, 1848, with the consequent unprecedented gold rush, seriously disrupted church activities. Everything was abnormal in California - nothing seemed stable. But it became quickly obvious that the need for religious activity had suddenly become multiplied. Leaders of different denominations lost no time in preparing to enter this field. But in the meantime the hordes came - came by way of the Horn, across the Isthmus, in long caravans of prairie schooners. Was there ever a more difficult field for religious workers?

Isaac Owen and William Taylor. When William Roberts returned to California early in 1849 he found San Francisco "in wildest confusion." There was as yet no regular Methodist preacher. In the



meantime Bishop Beverly Waugh had selected two devoted, specially qualified young men for the pressing work in California. These were Isaac Owen and William Taylor, men whose names deserve always to be held in grateful remembrance.

Beginnings had been made; much heroism had been displayed; but Owen and Taylor were the first regular pioneer preachers of the Methodist Episcopal Church in California. Owen, who had come overland, was appointed to Sacramento, chief entrepot for northern miners; Taylor, who had come around the Horn, was assigned to San Francisco. The story of how these godly men set to work, undismayed by colossal difficulties, is both thrilling and inspiring.

Their heroism and fortitude are best revealed in their own words. In his official communication to Missionary Secretary J.P. Durbin, dated February 27, 1852, Owen reported:

On arriving at Sacramento City I found myself and family houseless and moneyless (except \$150). The cheapest and only arrangement I could make for myself and family was to pay \$100 per month for an unfinished adobe room in Sutter's Fort. I moved into this room and remained about one week; and my wife, true to the missionary cause, chose rather to live in a tent to putting the church to the expense of hiring a house at so high a rent. So, in compliance with her request, I went to work and constructed a tent out of the remains of our old wagon covers and few bed quilts.

. . . Here we lived, eight in number, for about four or five weeks, during which time my wife supported the family mostly by the proceeds of the milk of two cows which we had worked in the yoke while crossing the plains, rather than make our wants known to the church. . . . While my wife was thus providing for herself and family, I devoted all my time to the erection of a parsonage and to the putting up of the church sent to us by our friends in Baltimore.

Owen's early experiences were matched by those of Taylor.

Realizing that the Missionary Society could never support a missionary and his family at California rates, he declared: "If I



can do no better I will take my axe and wedges, and go across the bay to the Red Woods and get out lumber for a house and build it myself." Grateful for being exempt from sickness, and of unconquerable spirit, he crossed the bay in a whaleboat, assisted by Brother A. Hatler. Let him continue with his own story:

... carrying our blankets, provisions, and working tools, we walked up the mountain five miles to Brother White's shanty. Brother Hatter and I put our provisions into the mess and were admitted as guests, with the privilege of wrapping ourselves in our own blankets and sleeping on the ground under the common shelter.... We wrought till Friday afternoon,...but spent our strength for naught in trying to split some unsplittable timber, and returned that afternoon to San Antonio landing.

Three days later Taylor returned to the "Red Woods" alone. He reported: "so I had to depend on my own unaided mind and muscle, led by the good providence of Him who had called me to meet such emergencies." He worked energetically, planned wisely, and had good assistance. Within six weeks from the time he landed he had his mission house, "and thus avoided the payment of one cent of rent."

The world knows about the street preaching of "California Taylor" and of his later fame over far-flung horizons. Of all the Methodist pioneer preachers of California he became the most outstanding.

Martin C. Briggs and Associates. Martin C. Briggs, a native of New York State, arrived in San Francisco in October, 1850 on the Oregon, which brought tidings of California's admission into the Union, an event of great significance. With Briggs came Samuel D. Simonds, a native of Vermont, who also became a leader of prominence. Edward Bannister was sent to Bishop Waugh to establish



an institution of higher learning. Others came. Activities multiplied.

The California District had at first six regular preachers: Taylor, Owen, James Corwin, Briggs, Simonds, Bannister. Owen was Presiding Elder. Before the end of 1850 the district had 351 members in full connection, 26 local preachers, 8 churches, and 8 Sunday Schools. Included in the organization plans was that for the founding of a university.

University of the Pacific. The founders of Methodism in England were classically educated men - the movement was born in a university. This interest was shared in American Methodism. From the beginning it was present in marked degree in California.

Following the arrival of Bannister, an educational conference was held in San Jose, January 6-7, 1851, with nine in attendance. The conference recommended the "founding of an institution of the grade of a university."

A second conference was held, in San Francisco, in May, when possible locations for the proposed institution was considered. A third conference was held the following month, when Santa Clara was selected as the site of the university.

On July 10, 1851 the California Wesleyan College was duly chartered - there being then no statutory provision for a university charter. The name was short-lived, however; for in 1852 it was legally changed to University of the Pacific. Thus was granted the first charter for a California institution of university grade. The actual opening of the preparatory department was on May 3, 1852, with Edward Bannister as principal. The first regular college graduation, with baccalaureate degrees, was in 1858. When the



College was chartered, 699 members of the Methodist Churches were reported, with church property worth \$20,000.

During the earlier years of California's statehood the development of public schools was very backward, and there was virtually a total absence of any above elementary grade. The condition explains, in part, the great activity of church leaders in establishing academies and other schools in various localities.

California Christian Advocate and Book Concern. One of the first concerns of the brave group of pioneer Methodist preachers in California was the establishment of a church paper, a project deemed of great importance. There was no hesitation. Martin C. Briggs was elected editor. At his request Samuel D. Simonds was made joint editor. The first issue of the weekly California Christian Advocate appeared October 10, 1851. As to its early character Dr. Briggs later wrote: "It took the fierce bulls of sin firly by the horns. Sometimes the wrestle was rough and the chances of victory about equal, but the Advocate appears always to have fought to a finish, never submitting to a draw."

From 1851 until the regional Advocates of the Church were finally consolidated, in 1940, in The Christian Advocate, the California Christian Advocate could make the proud boast it had never missed an issue. Following Briggs and Simonds the editors were, repectively: Eleazer Thomas, Henry C. Benson, Benjamin F. Crary, Winfield Scott Matthew, Freeman D. Bovard, Francis M. Larkin, Edward P. Dennett, and Edward L. Mills.



To Isaac Owen must go chief credit for laying the foundations for the California branch of the Methodist Book Concern. In 1849 he had found means for shipping to San Francisco via Cape Horn \$2,000 worth of books - an unheard-of thing at that time, but true to the best Methodist tradition. Owen was himself an avid reader. This nucleus was the beginning of an important branch of the rapidly expanding literary and publishing interests, with the San Francisco headquarters located at 83 McAllister Street.

California Annual Conference. It was through the efforts of M. C. Briggs, who represented the California church at the General Conference in 1852, that the privilege was granted of forming the California Annual Conference. The organizing session convened in February, 1853, in San Francisco. The establishment of the Conference was a highly important event, unique in that all previous conferences had been in contiguous territory. The Second Conference was held in Sacramento, in February, 1854, Bishop Matthew Simpson presiding: thus the annual meetings were fairly inaugurated.

#### METHODIST EPISCOPAL CHURCH, SOUTH

The question of Methodism and slavery was a phase of the "irreconcilable conflict," bringing open rupture in 1844, and two years later the Methodist Episcopal Church, South was formally established. This has been called the "bisection of the church." The breach was not healed by the Civil War. Not until 1939 was the organic union of the two most numerous bodies of Methodists actually and happily consummated, a union which also included the Methodist Protestant Church - this branch did not become established.



in California.

Early Activities in California. In California the Southern Methodists were active from a very early date. In July, 1849, Jesse Boring, of Georgia, was appointed superintendent of the California mission; a month later D.W. Pollock and A.M. Wynn were commissioned to accompany Boring.

The story of Southern Methodism in California is "a record of trial and disaster on the one hand," wrote Bishop Fitzgerald, "and of unconquerable zeal and hard-won success on the other." The obstacles seemed too formidable to be surmounted, especially since the people of California that very year adopted an anti-slavery constitution and were clamoring for admission as a free state. Not a few of their leading churchmen were strongly opposed to the mission as being unwise. But despite all difficulties, the California mission lived.

Dr. Boring and associates reached San Francisco in the middle of April, 1850. Boring was to labor in the metropolis, as superintendent; Pollock was assigned to Sacramento, and Wynn to Stockton. But Pollock, "a man beloved by all who knew him," was compelled to leave on account of failing health, and in 1851 he died. The Sacramento Church languished, but revived under its new leader, W. R. Gober, whose godly wife collected over \$1,000 in a few days from business men and miners for the cause.

The church suffered immeasurably from the stigma of the name "South": to most people that meant both sectionalism and slavery. Try as they would, the leaders could not explain it away. They were branded as a "pro-slavery church," called secession, and their right to ecclesiastical existence on this coast was challenged. Other religious organizations had little or no sympathy for them.



But in the midst of misrepresentation and seeming defeat, the heroic band, under the leadership of Dr. Boring, determined to do everything in their power to bring success to their fixed principles.

Pacific Annual Conference. Although it was a desperate adventure, the Southern Church organized its Annual Conference, called the Pacific Conference, in April, 1852, an earlier date by the better part of a year than that of the Northern Church. Eighteen members responded to the call. On the 15th of April the conference was edclared duly organized - the first Annual Conference of Methodists west of the Rockies. Numerous committees were appointed, including one on education; and provision was made for a college and four high schools. The first Southern Methodist Church wholly built and dedicated in California was that in San Jose, in the autumn of 1852.

The membership of the first session of the Pacific Conference included two presiding elders, twenty preachers on circuit and station, and seven local preachers, with a total membership of 294. A year later the membership had increased to 568, with twenty local preachers.

The pioneer missionaries of different denominations were mostly young men, with some experience but with their life work in the future. They came as real founders: there were no organized churches and congregations for them to come to - literally they were builders. Confronted by unique, exciting conditions - frenzied gold hunters, without family or home restraints, rapidly shifting population - they perforce adapted themselves to actual situations.



They preached sometimes "under the trees, in the miners' cabins, in saloons, ten-pin alleys, and gambling houses." "They did not wait for opportunities-they made them."

Early Methodist preachers had considerable traveling to do. The stage was not often used - cost too much. Horesback riding was very common; and there was a great deal of plain walking. It was not uncommon to walk ten miles, or even fifteen to twenty, to fill an appointment. There was genuine hospitality at the few Christian homes, and the hardy miners were not slow in showing their appreciation of the parson's devotion.

The usual compensation in money for the preachers was pitifully, sometimes incredibly low. As an illustration, a junior preacher received the sum of \$75.00 "for his arduous services during the year."

Prominent among the early leaders of the Southern Church was John C. Simmons, who with three other missionaries arrived in San Francisco February 26, 1852. Later Dr. Simmons was a professor at Pacific Methodist College for four years; but he is best known as author of The History of Southern Methodism of the Pacific Coast, published in 1886.

The second annual meeting of the Pacific Conference was held in San Jose, in April, 1853. In February of the following year the third conference was held, in Stockton. The year 1855 was characterized as "a year of great toil and of many successes." At this time O. P. Fitzgerald was transferred in, from Georgia. By his exceptional ability, his nobility of character, and his unremitting labors, Fitzgerald, later bishop, won the foremost place among all the representatives of the Methodist Episcopal



Church, South in California.

The visit of Bishop W. K. Kavanaugh in 1856 proved to be an inspiration and great encouragement to the laborers in California. His magnetic personal charm and unusual power and pathos in the pulpit were qualities that caused congregations to receive him joyously as he visited many centers. The Bishop's second visit occurred during the Civil War. The circumstances of his technical arrest are illustrative of the situation prevailing at that difficult time in California. His visit was of great benefit to the Church.

After the flush times in the mines there was an ebbing of the tide miners gradually receded into the valleys and the settled cities. Agriculture and commerce were gaining the ascendant. Perceiving the new trend, the church transferred its chief emphasis to the more populous centers. Within a few years the Methodist Church, South had given up its work in Nevada City, Grass Valley, Placerville, Auburn, Columbia, and several other mining towns.

The anomalous situation created by the activities of both branches of the Methodist Church in California was a matter of concern as early as 1856, when an initial step was taken by the Annual Conference of the Methodist Episcopal Church looking toward union. Committees were appointed to confer on the subject. The Northern Conference agreed that it would "at its next session receive and recognize such members of the Pacific Conference... as may offer themselves for membership in the California Conference." This proposition was declined: as Dr. Simmons saw it, "This was simply a proposition to swallow us whole."

Other overtures were made, but the Southern leaders claimed that their Northern brethren would not entertain any "proposition



of mutual concession," concluding that the episode revealed "a necessity for our organization on this coast, and that we were doing a work that no others could or would do for us."

In anticipation of the troublous times, a pastoral letter had been sent to all members, which contained these words of counsel:

Our advice... is to obey the laws of the land and worship the God of your fathers.... Avoid carefully exciting discussions and entangling associations. Give no occasion for offense. Cultivate peace with all men. Do your whole duty to God and your country.

Pacific Methodist College. In 1859 the Pacific Conference resolved to establish a college of high grade, deemed "a denominational necessity." The proposition from the town of Vacaville, with buildings already furnished, was accepted, though subsequent events proved the location there to be a mistake. The student body was small, the financial problem constant and severe.

In 1865 the main building was destroyed by fire, believed to be of incendiary origin. The devoted president, W. T. Luckey, an educator of exceptional ability, resigned shortly thereafter to become principal of California's first State Normal School. He was succeeded by J. R. Thomas, who continued as president until the College was moved to Santa Rosa, in 1871, where it entered upon a more prosperous career. It continued to function until the opening years of the twentieth century. But its service became more and more restricted; and finally, in 1922, a balance from its assets was given to Epworth University Church, in Berkeley.

The Church Paper. In the matter of an official organ for the Church South in California the record shows considerable irregularity, with interruptions and changes. The first number



of Christian Observer was issued January 5, 1852, edited by Jesse Boring. Although it did well for a time, it was suspended in 1853 because of inadequate support.

In 1858 O. P. Fitzgerald was elected editor of the paper, to be known as Pacific Methodist; but publication was suspended during the flood of 1861-62. Revival of the paper was earnestly desired, and in 1865 Fitzgerald was again elected editor, this time of The Christian Spectator. For three years the editor continued the Spectator as his private enterprise; but in 1868 the conference adopted it as official organ. Further misunderstanding arose. In 1870 reorganization was effected and the name changed back to Pacific Methodist, with Wick B. Parsons as sole editor. From 1898 to 1934 the paper continued with regularity under the name Pacific Methodist Advocate. It was finally discontinued because the publishing agents deemed that the California interests might be more economically served by contributions in the nationally circulated Christian Advocate, published at Nashville.

#### SOME LEADING PIONEER LAYMEN

No words of appreciation can be too high for the efforts of that small group of Methodist preachers--their sacrificial lives were beyond praise. But the development of a religious organization, as well as the building of houses of worship, required the personnel as well as substance that only a loyal laity could supply. The large contributions of leading laymen constituted a significant factor in the establishment of Methodism in early California.



Perhaps most conspicuous of all was Annis Merrill of San Francisco. A graduate of Wesleyan University, he reached California in the summer of 1849, and immediately became highly successful as an attorney. He found religion the chief source of his enthusiasm. It was he who drew the first charter for the University of the Pacific, and he served as a member of its board of trustees for forty years. Many were his contributions to the struggling church, perhaps chief of all his great fund of legal knowledge and experience. He lived to be more than ninety-five years old. The example and influence of Judge Merrill were incalculable.

Captain Joseph Aram must also be accounted a conspicuous leader among founders. For many years he was active in First Church, San Jose, where he was a member of the "class" organized by Elihu Anthony. Captain Aram served as a delegate at the State Constitutional Convention at Monterey in 1849, and later was active in many civic affairs.

Another whose name is prominently identified with Methodist foundations in California was Judge Craven P. Hester, described as "an excellent specimen of a Christian lawyer." He was specially helpful to the church at San Jose, and in establishing Methodist schools. As Judge of the District Court in 1851 he had a wide jurisdiction and far-reaching influence.

William Grove Deal, trained to be a physician, located at Sacramento. As a local preacher his first sermons were delivered on a barque in the river. In the summer of 1849 he greeted Superintendent William Roberts: later he was visited by William Taylor. As a public official he "filled his seat in the legislature



during the week and preached the Gospel to his fellow law makers on the Sabbath."

A leading figure for many years was Captain Charles Goodall of San Francisco, a pioneer of 1850. He possessed the qualities of high purpose, unwavering courage, firm will, and true manhood, "all presided over by common sense and intelligence." As he prospered in business his generous gifts went also to many other churches and philanthropic enterprises, including the University of the Pacific.

Among the very first of the Methodist laymen was John Trubody, who was active and helpful in San Francisco as early as 1848. Many pioneer preachers and their families enjoyed the hospitality of his home. For many years he had the distinction of being the patriarch of the Powell Street Church.

David Jacks, a native of Scotland, made his home at Monterey. He acquired large land holdings, including the site of Pacific Grove. Despite his gruff, eccentric manner, he succored struggling churches of Monterey County. For many years a Methodist, he later became a Presbyterian. For almost two decades he served as a trustee of the University of the Pacific - jointly with Captain Goodall he was donor of the College Astronomical Observatory.

Without the loyalty of these men, and other men and women of kindred spirit, their wise counsel and financial support, Methodism's development would have been greatly retarded.

#### METHODIST INSTITUTIONS AND PRACTICES

The "Class" and the "Love Feast". One of the distinctive features of early Methodism was the "Class Meeting," usually held



immediately following the morning preaching service. It was not uncommon to organize a small class even before the establishment of a new church, as a bond to hold members together. This happened in San Francisco months before the founding of a church. The class leader, appointed by the pastor, was selected for his personal piety and standing in the church - his spiritual leadership was regarded as of much importance.

It was at the class meeting, whose attendance was not large, that members "gave in" their personal testimonies, thus expressing their deeper aspirations and cravings for higher spirituality. The testimonies were interspersed with spontaneous singing from familiar hymns. It was here that religious emotionalism often reached its height, a phase that sometimes militated against its real usefulness to the less-emotionally inclined members.

The functions of the class leader of pioneer days are well illustrated from the Church Rules of Central Methodist Episcopal Church of Stockton: "It is his duty; (1) to inquire how their souls prosper, (2) to advise, reprove, comfort, or exhort as occasion may require."

The mid-week "Prayer Meeting," more largely attended than the Sunday Class, afforded opportunity for individual testimonies as well as prayer and proved a powerful factor in sustaining the desired continuity of Christian experience.

During the present generation the class meeting has ceased to be in common use, and the mid-week prayer service has usually been either discontinued or modified in procedure.

The institution known as the "love feast" was far more informal than the class meeting, for free fellowship of a group of



individuals - an occasion for song and thanksgiving and spiritual fellowship among believers. The love feast is still in use, though usually only on rare occasions, such as the meeting of the annual conference, or in connection with some special celebration.

The Camp Meeting. This religious gathering, while not exclusive to Methodists, was extensively used by them in California. In April, 1851, S. D. Simonds organized and superintended at Sonoma the first Methodist camp meeting on the Pacific Coast. Thousands often attended, devoting a week or longer "exclusively to religious exercises, living in tents or booths, which were arranged in circles around a rude pulpit or platform, and illuminated by night by torches or pine-knots." Religious emotionalism sometimes reached the pitch of frenzy.

The California climate and the pioneer spirit of the people made the camp meeting well adapted to the religious needs of early Methodists. It became an annual feature in numerous favored localities. The Southern Church made very extensive use of it. But as urbanization developed, these out-of-door gatherings gradually fell into disuse; and they are now of rare occurrence among California Methodists. Other and more modern types of evangelism, the city pulpit, the press, and the radio have taken their place - the stentorian voice of the itinerant preacher no longer resounds.

Sunday School. The Sunday School, meeting usually immediately preceding the preaching service, has always been a chief concern of official Methodism. The attitude of the Church "is not only one of tender, earnest solicitude, but also of wise provision for spiritual aggressiveness until every available child in every community is



provided with religious education in the Sunday School."

A serious problem has been that of finding satisfactory teachers willing to donate their services. Until recently the actual teaching methods have been far from ideal. With the introduction of graded lessons, and a careful scrutinizing of methods, as well as more scientifically prepared literature and supervised Institutes, much improvement has been noted. The Sunday School has become the Church School.

#### THE CIVIL WAR PERIOD

The Civil War cast a deep shadow over church activities in California. Especially did the Southern Methodists have to face tragic situations. The old question was brought to sharp focus - why was there a "South Church" in California at all? As Dr. Simmons wrote: "We were misrepresented and misunderstood almost everywhere.... the very word South attached to our name identifies us with 'the great evil', and we have ever to be explaining why we bore the name and why we were in this free state."

Rumors and reports of plots by the "Chivs" about seizing the state government there were a-plenty. Would California, or a portion of it, secede and join the Southern Confederacy? Would there be a Pacific Republic independent of the United States? Or, would California remain loyal to the Union? There were problems for the Northern Methodists that seemed serious enough; but far more grave situations confronted the Southerners. Earnest thought was given to the question of forming an independent conference, believed by many to be a necessity. Difficulties were increased by prevalent war hysteria; exhibitions of lawlessness became more frequent.



The Pacific Methodist College building at Vacaville was burned - thereafter Santa Rosa was the home of the Southern College.

Members of the Church were called rebels, charged with "venemous hostility to the Union." Bishops could not come to preside at the conference - there was no resident bishop in California.

In spite of mental torture, threatened violence, and incredible suffering, leaders of Southern Methodism in California displayed remarkable fortitude and heroism in their endeavor to maintain and advance their Church. In 1860 a membership of 3,393 was reported; in 1869 they were able to report 3,385. Still, it is evident that the momentum had seriously suffered, the vitality of the Church had been impaired. And what was then lost was never wholly regained. But the Methodist Episcopal Church enjoyed a reasonably steady increase in membership and influence through the years; the Church, South, on the other hand, advanced more slowly following the vicissitudes of the Civil War.

#### IN SOUTHERN CALIFORNIA

Tardy Beginnings. For years following the gold discovery at Coloma very slight progress was made by Methodism in Southern California. Los Angeles, San Diego, and Santa Barbara remained sleepy Mexican towns. In 1853 Adam Bland, of the Methodist Episcopal Church, was appointed missionary to Southern California, with instructions to travel throught the country and extend the work as he might be able.

Not until 1867 was a regular charge organized: this "embraced the city and county of Los Angeles." Two years later they could



boast a church edifice valued at \$4,000. While in the highly active north Methodism was forging rapidly ahead with the mounting population, there was little activity in the south. One by one new appointments were organized, however, including San Luis Obispo (1856), Santa Barbara (1867), San Diego (1869), Ventura (1872), and Riverside (1873).

When in 1875 it was proposed to form an Annual Conference in the south, the proposal was thought by some to be premature. But the conference was authorized, and its first session was held in Los Angeles September 6-10, 1876. Previous to that time Southern California had been but a district in the California Conference.

The Methodist Episcopal Church, South had also shown signs of activity. In 1855 a pastor was sent to shepherd a small flock of nine Southern Methodists who had formed a class; but it was not until 1867 that real beginnings were made in organized church work. Joseph E. Miller, formerly a Methodist Protestant, was made presiding elder while he was "the only preacher of his denomination in the three counties of his territory."

In 1870 the South Church, then claiming ten ministers south of Tehachapi, formed the Los Angeles Conference, under the guidance of Bishop Wightman. This Conference continued to function until 1922, when the Los Angeles district rejoined the Pacific Conference.

The second session of the Southern California Conference of the Methodist Episcopal Church was held in Santa Barbara, in 1877. Presiding Bishop Wiley was requested to appoint Professor O. S. Frambes to the Los Angeles Academy. This school, which may be regarded as a forerunner of the University of Southern California,



centralized "the educational interests of our Conference; and as such appeals for the substantial aid of the Methodist Church in this Conference."

University of Southern California. At the fourth session, Los Angeles, September 11-15, 1879, Bishop Haven presiding, definite announcement of the University project was made. The University of Southern California, now one of the largest institutions of learning in America, is a child of a zealous Methodism. Interest in a university project had been manifested as early as 1871; but it was not until 1879 that plans were brought to fruition. Chief among the founders were Robert M. Widney, A. M. Hough, and E. F. Spence. Generous donors of more than 300 lots for a campus in West Los Angeles, outside the city limits, were Ozro W. Chiles, John G. Downey, and Isaiah W. Hellman. Marion M. Bovard was elected first president: he and his brother Freeman D. Bovard, vice-president, were given virtually complete charge for a five-year period, agreeing to accept as remuneration any balance from tuitions, collections, and other receipts. The Southern California Conference of the Church adopted the University as the institution embodying the educational interests of the church for that area.

On October 6, 1880 the university opened its doors to students. The first year was a time of labor and sacrifice--but a start had been made. At the conclusion of the fourth year (1884) a graduating class of three members received baccalaureate degrees.

A great program of expansion was launched in the "boom days" of the 'eighties, looking to the "University System," with branches and special divisions at numerous strategic points. When the boom collapsed the University System extended from the San Joaquin Valley to



San Diego.

The terrible depression was heart-breaking. Finances were in a precarious condition; and as the university entered its most critical time the devoted president died, in 1891, to be succeeded by Joseph P. Widney, who, after a brief administration, resigned and was followed by George W. White, in 1895. Only four years later President White resigned, and Presiding Elder George F. Bovard (a younger brother of the first president) assumed the duties of administration: in 1903 he became president. In the meantime James Harmon Hoose of Cortland, New York had accepted a professorship in 1896; almost immediately Doctor Hoose became an outstanding member of the faculty and was a great bulwark to the institution during a most critical period.

The phenomenal development of the University under Presidents Bovard and Rufus von KleinSmid cannot be recounted here: it has fully justified its ambitious name. It remained under the control of the Southern California Conference as a non-sectarian but denominational institution until 1924, when the organic relationship between University and Church was dissolved, though a distinct Methodist tradition still persists.

First Church, Los Angeles. First Methodist Church of Los Angeles, with a present membership of approximately 4,000, is one of the largest and most influential in the the entire denomination. It was organized in 1866. After using several houses of worship, the church edifice at the corner of Sixth and Hill Streets was given up in favor of the present site of Eighth and Hope Streets. Charles Edward Locke, the pastor, delivered his final discourse in the Sixth Street Church October 26, 1919, on "Fifty Wonderful



Years." It was P. F. Brezee, a former pastor of this church, who had left the Methodist Church and formed the denomination known as the Church of the Nazarene. Two pastors who had preceded Doctor Locke, both of them distinguished and widely known, were R. S. Cantine and Robert McIntyre. Succeeding Locke was Elmer E. Helms, whose record as a money raiser was phenomenal. Roy L. Smith, next pastor of the great church, was after eight years, called to be editor of The Christian Advocate: his successor, Harold H. Tippet, after eight years, was elevated to the episcopacy and is now resident Bishop at San Francisco.

General Conference, 1904. An event of unusual interest was the meeting of the General Conference of 1904 of the Methodist Episcopal Church, in Los Angeles. Rapid developments had been clearly implied, and the meeting of the great Church body was highly complimentary to Southern California Methodism. It was the first time General Conference met so far from the center of church population.

More than seven hundred delegates assembled, and the sessions continued throughout most of the month of May. Significant actions included the election of M. G. Harris as missionary bishop to Japan and Korea and the appointment of J. W. Hamilton as resident bishop for another quadrennium. The Los Angeles meeting was pronounced a conference of "maximum good and the minimum of friction and difficulty!"

#### ENTERPRISES THAT FAILED

Briggs Brothers' Dream. Arthur H. Briggs, son of Martin C. Briggs, was well on his way to a place of preeminence when he met disappointment and frustration that proved almost tragic. He had



enjoyed exceptional educational advantages; had been in London studying the methods of Hugh Price Hughes in the field of applied Christianity. The surging crowds on Market Street, San Francisco, fascinated him. He "dreamed of a Methodist center there, with a wide, brilliantly-lighted, street-level entrance, to house a Sunday-long and week-round presentation of fine music, popular lectures, and evangelical preaching." In 1901 he and his younger brother Herbert jointly undertook the pastorate of Central Church, agreeing to accept one salary between them.

The Institutional Church was launched, "full steam ahead." Attendance increased at once. Metropolitan Temple was leased. The music, the novelty, the informality began to attract members of other congregations as well as strangers on the streets. But things moved too fast. The resident bishop reached the conclusion that the enterprise of the Briggs Brothers must be abandoned "in the interest of harmony and regularity."

Deeply grieved, the popular pastors withdrew from the Conference: Arthur went to his ranch in the Santa Cruz Mountains; Herbert entered upon a business career. The California Conference lost two of its most alert, forward-looking leaders and San Francisco Methodism lost a golden opportunity for leadership in social Christianity that has never reappeared with equal promise.

Temple Church and Taylor Hotel. The great earthquake and fire of April, 1906, struck the churches of San Francisco a very heavy blow. The calamity that wiped out five square miles of the compact city brought destruction to three of the city's leading Methodist churches - Howard Street, Central, and California Street. During twenty years Methodism was unable fully to regain the strength it



had enjoyed previous to 1906. The former Central Church held worship in eight different edifices no one of which she owned.

At the close of World War I in 1918, in connection with the "Centenary Campaign" of the general church, the idea of a magnificent combined downtown temple and hotel project took definite form. There were the precedents of Broadway Temple of New York City and the Chicago Temple. A splendid site was secured on the corner of McAllister and Leavenworth Streets. The huge enterprise involved a merger of four churches; Howard Street, Central, Wesley, and California Street. The enthusiasm for the project is largely explained by the business optimism of the period.

To Walter John ("Jack") Sherman was assigned the herculean task of promoter-pastor. William Taylor was honored in the name of the towering hotel, called William Taylor Hotel for the "Flaming Torch" who for seven years had been San Francisco's pioneer street preacher. "Temple Methodist Episcopal Church and William Taylor Hotel," declared Sherman, "will represent the aspiration and culmination of practical, civic, social, architectural, and religious values."

Perhaps no one could have clearly foreseen the colossal difficulties involved. The building was erected at a time of excessive costs, following the World War. The financial crash of 1929 reduced occupancy of the hotel to as low as thirty percent - eighty percent was necessary to meet the heavy overhead expenses. Property estimated to be worth two and three-quarters million dollars piled up an indebtedness of almost two million dollars - and conditions rapidly worsened.

In spite of his devotion and hard work, night and day, the burden proved to be too heavy for Jack Sherman - the bitter struggle



undoubtedly tended to shorten his life.

In 1931 Edgar A. Lowther was appointed pastor, just at the time when the nation's greatest depression was engulfing the American people. The noble institution could not withstand the enormous pressure of those dark depression days - it was too heavily encumbered. Finally, at foreclosure proceedings, the property was purchased by the bondholders' committee for \$500,000, and with deep sorrow the Methodist Church yielded possession. The vision that failed had cost close to a million dollars. However, the courage and morale of the brave flock were maintained. Since 1937 three different places of worship have been used, First Congregational Church, Native Sons' Auditorium, and Scottish Rites Building.

Steps have been taken to recover for the church the sanctuary unit, with appurtenances thereof, from the Federal Government, the present owner. This will require a special act of Congress. The present owner. This will require a special act of Congress. The present pastor, R. Orman Roberts, is diligently at work on the project.

Trinity Auditorium. An item of special interest in the history of the Methodist South, Church in Los Angeles was the bold attempt to start a great institutional church and hotel at the corner of Ninth Street and Grand Avenue, Los Angeles. In certain respects the attempt paralleled the Taylor Church and Hotel enterprise of the Northern Church in San Francisco. The splendid structure, with its Trinity Auditorium, was finally lost to the church. But under the consecrated leadership of C.C. Selecman, later to become president of Southern Methodist University of Dallas, Texas, desirable property was acquired at Twelfth and Flower Streets, where the large Trinity



Church of today functions under the pastorate of energetic Robert ("Bob") Shuler.

#### METHODIST LEADERS

Institutions being but the lengthening shadows of great men, it seems appropriate to pass in rapid review the names of prominent Methodist leaders in California, chiefly active subsequent to pioneer times. For each individual mentioned, there were numerous others every whit as loyal and devoted, if not as conspicuous.

Men of the Ministry. Few had "a larger influence upon the church for more than half a century than did Henry C. Benson." A California pioneer of 1852, he left the impress of his character as pastor, presiding elder, editor of two Advocates, thrice delegate to General Conference, "everywhere the same patient student, hardworking minister of the Gospel, and devout, consistent follower of the Lord Jesus Christ." His influence on the conference was profound.

William S. Turner, after several pastorates and service as professor in the University of the Pacific, acquired ownership of Napa Collegiate Institute, in 1861. In 1870 the Institute was taken over by the Conference. It remained under Methodist control throughout the remainder of its history, as Napa Collegiate Institute until 1885-86, then as Napa College until its consolidation with the University of the Pacific, in 1895-96.

Charles V. Anthony came to California in 1855, and was a faithful minister until his death, in 1908. We are specially indebted to him for his book, Fifty Years of Methodism, which deals with the history of the Methodist Episcopal Church in California to 1897.



Greenbury Ross Baker combined in himself the qualities of clergyman and business man. For a time he conducted a select school for boys at Marysville. Entering the active ministry, he became agent for the California Christian Advocate. His marked success led to his selection as agent for the University. He was instrumental in liquidating the \$20,000 debt and in launching an endowment campaign. His greatest service was in planning and carrying out the project for the College Park Campus. The institution was moved from the Santa Clara site, with hopes of a handsome endowment from the sale of lots. College Park remained the site for the College until 1924, when the city of Stockton became its new home.

F. F. Jewell was transferred into the California Conference in 1872. His pastorates included Howard Street and Simpson Memorial Churches, in San Francisco. He labored with great patience and unyielding persistence, often in the face of serious difficulties. Conspicuous work was done as financial agent and Chancellor of the University of the Pacific, being the most responsible individual in bringing about actual consolidation of the educational interests.

No minister of the California Annual Conference reached a higher standing or won more universal esteem than Elbert R. Dille. A native of Illinois, he was transferred to California in 1873. He served numerous churches with great acceptability. Under his long ministry First Church, Oakland, was regarded the leading appointment of the Conference. "His success in the ministry," declared Anthony, "has not been surpassed by any member of the California Conference." Not only was he a preacher of exceptional ability; he also excelled as a lecturer and civic leader, and his ardent patriotism brought



plaudits from judges, senators, governors, and community leaders of all classes. He was fearless and straightforward. Always courteous and respectful, he never dipped his standard or curried favor. The friend and servant of all, "He was a prophet, standing in the open; he was a reformer unafraid."

Edward P. Dennett was a pioneer in social Christianity. A founder of the Methodist Federation for Social Service, he was among those who introduced the Good Will Industries into California; he served as president of the Anti-Saloon League, editor of the California Christian Advocate, was repeatedly a delegate to General Conference, and was found fighting valiantly for civic righteousness in San Francisco during the critical days of 1906.

For James N. Beard, college president, to the writer of this sketch, words cannot express the gratitude felt for the influence of his life and teaching. He was president of Napa College, then of the consolidated University of the Pacific. A native of Indiana, before he was thirty he had won front rank among pulpit orators and pastors. He came to California in 1884, to be pastor of Central Methodist Church, San Francisco. In 1896 he resigned the presidency of the University of the Pacific and for a year engaged in special study in London. He became president of San Francisco National Training School, which position he held to the time of his death, in 1904. Dr. Beard possessed "all the elements of the heroic and manly Christian." He was called "the St. John of the Conference." No colleague knew him better than his friend Dr. Dille, who said: "Of all the men it has been the writer's privilege to know, Dr. Beard possessed, all things considered, the most symmetrical and perfect character."



Tully C. Knoles was the resourceful president of the College of the Pacific for twenty-eight years, ending in 1947. The phenomenal progress under his capable administration at the new location in Stockton was quite transforming in character.

Frederick J. Masters, as a young missionary in Canton had experience which admirably fitted him for heading the Methodist work among the Chinese of San Francisco. This enterprise was beset with serious difficulties. Nevertheless, before the end of the nineteenth century the Chinese district of the church included six pastoral appointments, with upwards of 200 members and probationers, and five Sunday Schools. Dr. Masters met untimely death before reaching the age of fifty.

The work of M. C. Harris among the Japanese was outstanding - he was deeply venerated by the Christian Japanese. His election as missionary bishop, in 1904, was received with great joy.

Others deserving mention include Otis Gibson, for his work in developing the California Oriental Mission, and Thomas Filben, as director of the Chautauqua meetings at Pacific Grove.

Conspicuous among the leaders of Methodism of Southern California were M. M. Bovard, first president of the University of Southern California; A. M. Hough, who served faithfully in several different capacities after missionary duty in Montana; Will A. Knighten, who entered the ministry in 1873, and as pastor, presiding elder, University of Southern California trustee and chaplain at the Soldiers' National Home, ministered to multitudes; Ezra A. Healy, pastor, trustee, and revered Dean of the School of Religion, U.S.C.; J. B. Green, brotherly pastor and consistent worker in financial campaigns, on numerous committees, and as university trustee; Eli McClish, who



after successfully serving as president of the University of the Pacific and as pastor of large churches, endeared himself to many as chaplain of the Soldiers' home; Matt S. Hughes, preeminent pulpit orator of First Church, Pasadena, a man of big rain and exceptional personality, who was called to the episcopacy. Of all the Southern Methodist leaders unquestionably the preeminent name is O. P. Fitzgerald, whose consummate ability was matched only by his unwavering loyalty to a great cause. Shortly after the Civil War he was elected State Superintendent of Public Instruction. Later he was made bishop. Other names of prominence, in addition to those mentioned in the context, include W. H. Nelson, as editor of the Pacific Methodist, Ocenath Fisher, Grover Emmons, L. C. Renfro, L. P. Shearer, and A. M. Bailey.

Laymen. It is doubtful if there was any whose devoted services to the Church through many years exceeded those of Rolla V. Watt, of San Francisco. While building his fame and fortune in the world of business he adhered rigorously to his religious ideals. He had the head of a successful business man, the soul of an artist. Many and farflung were his good works, in the church and out of it. As Sunday School teacher, church trustee, lay delegate to the Annual Conference and to the General Conference, president of the board of trustees of the College of the Pacific - and many another board - Watt stood without a peer. Methodism in California could not have been the same without Rolla V. Watt.

Alfred J. Wallace, one-time Lieutenant-Governor, was a leading trustee and patron of the University of Southern California. In the temperance and missionary movements he became prominent. Peter Bohl and Chauncey Dunn of Sacramento maintained places of leadership



during long terms of years - their names were known throughout the California Conference. Samuel E. Holden and Lewis J. Norton, prominent business men of Napa, were extremely helpful to the church at large and as trustees of Napa College. J. D. Kellogg of Newcastle devoted much time and strength to the promotion of the church program through many years.

William M. Bowen, Los Angeles attorney, was actively identified with the development of University Church and of the University of Southern California. His greatest service resulted from his long, successful fight to clean up old Agricultural Park and in founding the great Exposition Park, adjacent to the University campus, a leading cultural and recreational center for the entire area.

Other names are I. G. Truman and C. B. Perkins of San Francisco, J. W. Oakley of Los Angeles, Henry French of San Jose, and Harry Morton of Oakland.

Women. The history of Methodism in California was by no means limited to a record of Methodist men. Though perhaps playing a less spectacular role, with less official recognition and public notice, the women of the church have been its sustaining force, its very life-blood, without which it could not have continued to exist.

One of the elect women of American Methodism was Mrs. George O. Robinson, president of the Woman's Home Missionary Society and head of the deaconess work from its beginning, in 1889. It was largely through her inspiration and encouragement, during her visit to California in 1889, that the San Francisco Training School was opened. She was conspicuous for her enthusiastic devotion and fine leadership. The deaconess work soon became an important phase of Methodist service.



Mrs. Z. L. Parmelee, widely known and greatly loved Methodist woman was a worthy representative of many thousands devoted to the world-wide activities of the Woman's Foreign Missionary Society.

Mrs. Lizzie Glide, a woman of deep piety and complete consecration, will always be gratefully remembered for her special philanthropies, especially in making possible the Glide Memorial Church in down-town San Francisco, where great emphasis is placed on practical evangelism.

But not even the names of uncounted godly women can be here recorded. These would include many faithful and willing keepers of the parsonages: in many an instance the preacher's wife was his best human asset and a good angel to the church. By devoted labors and sacrificial lives the women have wrought well in every department of church activity- history has been incalculably enriched by their holy endeavors.

#### PACIFIC SCHOOL OF RELIGION

The Pacific School of Religion was founded in San Francisco in 1866 on a non-denominational basis. In 1901 it was located in Berkeley, where it stands on its sightly campus today. Its expressed purpose as a graduate school was to meet the "need for ministers educated in the West and mentally adjusted to conditions of life in a pioneer society." While it cannot be claimed as a Methodist institution, its faculty includes members of three denominations officially designating it as their West Coast seminary - the Congregational Christian, Disciples of Christ, and Methodist. Between it and the Methodist Conference there exists an intimate relationship, as attested by the Conference Visiting Committee



and its group of Methodist trustees. It is distinctly stated that Pacific School "is ecumenical in spirit and practice."

#### CHURCH UNION

Through the Northern Church and the Southern Church were both Episcopal Methodist, there had developed special points of emphasis and patterns of operation that tended to crystallize, with an inevitable inertia that kept the branches separate. Nevertheless the spirit of unification was abroad in a shrinking world, a spirit which ultimately prevailed, and the clear logic of the situation became actual fact when, in 1939, after six years of litigation, there was accomplished the organic unity of the three most numerous branches of Methodism - the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. Methodism's traditional facility in making adjustments to "the vastly quickened tempo of the modern age" had again triumphantly asserted itself. Since 1939 former procedures have been vastly modified, though the essence of Methodism still dominates the united church.

In California unification was hailed with joy and gratitude: acquiescence in the plan was quite general. Still, there were a scattered few irreconcilables who continued to raise their voices against the whole plan. Perhaps the most influential among recalcitrants has been Robert ("Bob") Shuler, of Trinity Church, Los Angeles, one of the larger congregations of the denomination.

Edwin M. Conn, a pastor of the Methodist Episcopal Church, South before the unification, and a member of the California Conference from 1939 to 1948, being unwilling to accept certain trends and modifications, left the Annual Conference and became pastor



of the Stockton Evangelical Methodist Church and its Western District Superintendent. New churches are being organized, and membership is reported to be growing. The primary goal of this branch is evangelism. Its basic reason for separate existence is expressed in Mr. Conn's words; "We are the old Methodist Church in practice as well as doctrine," claiming that the difference comes at the point of practice. In the spring of 1949 four churches of this new denomination were reported in the Western District, including one in Stockton and one in Monrovia, California.

#### CALIFORNIA METHODISM IN OUR TIME

California Methodists have been alert to seize opportunities afforded by special anniversaries or great movements to advance the cause of the church. The Twentieth Century Forward Movement, with its goal "the evangelization of the world in this generation" gave special impetus to thousands to consecrate their daily lives "for partnership with the Lord in all our work." Likewise the great Centenary movement, with its \$10,000,000 campaign of 1919, endorsed by John R. Mott and directed by S. Earl Taylor, was called the "greatest evangelical movement ever launched in America."

Work for Racial Groups. California Methodism has long been seen in the African Negro churches, the German and Swedish Methodist conferences, and the conferences of the Chinese, Japanese, and Koreans. Work on behalf of these groups has continued, not without serious problems, through many years. Conspicuous also has been the ministry among the large Mexican population, especially in Southern California, where the work of Vernon McCombs was particularly significant. Other racial groups that have felt the impact



of Methodism include the Norwegians, Danish, Filipinos, Portuguese, Italians, and the American Indians.

A decade ago the Filipino and Korean churches of the west coast joined the Chinese Mission Conference to become the California - Oriental Provisional Conference. At the June, 1949 Conference sessions, in the Chinese Church in Los Angeles, it was voted to integrate its churches with the Caucasian conferences. A special committee was instructed to study the question as to when this far-reaching innovation may be consummated. This action is regarded as a highly important step toward the solution of the difficult racial problem in the church and in society.

Present Organization and Activities. The Methodist Church of California is an integral part of the Methodist Church in the United States of America. It operates under the constitution and rules as set forth in the official Discipline.

California belongs to the Western Jurisdictional Conference. There are two Annual Conferences: the California-Nevada and the Southern California-Arizona Conference. Two bishops are resident in the state: James C. Baker, in Los Angeles; Donald H. Tippet, in San Francisco. The Northern Conference contains the following districts, each with its district superintendent: Central, Fresno, Metropolitan, Redwood Empire, Sacramento, San Jose, and Shasta-Nevada. The districts of the Southern Conference are: Los Angeles, Pasadena-Long Beach, Glendale, San Bernardino, San Diego, and Arizona.

The activities and organizations of and connected with the Methodist Church have become very numerous, each with its own historical setting. In this essay there is space for little more than mention of some leading organizations and activities.



The Youth Fellowship has superseded the Christian Endeavor Society and the Epworth League. Among the numerous activities of organized youth are series of Institutes, Youth Caravans, Recreation Programs, Dramatics, and Youth Teams. The Handbook of the Fellowship gives an over-all picture and supplies basic information for members and workers.

Women's organizations which formerly included Ladies' Aid Societies and similar groups are reorganized under the name Woman's Society of Christian Service. Likewise men's clubs that have had various names have yielded to the new general organization called Methodist Men. The Wesley Foundation, originated by James C. Baker (now bishop), has as its special California objective to serve Methodist students in the State University, Stanford, and other institutions. Chief centers of activity are at Trinity Church, Berkeley, and the Methodist Church at Palo Alto.

The Deaconess Board consists of a group of devoted workers ministering to the distressed and unfortunate through many types of service, such as settlement work, secretarial, parish work, and others.

The Good Will Industries has become a Methodist-sponsored institution of vast magnitude, particularly in Southern California, under direction of Frederick H. Blair. Its motto is "Not Charity but a Chance."

The Fred Finch Children's home of Oakland and the San Francisco Methodist Orphanage exhibit practical ways of "doing the will of God toward the dependent children in our midst."

Epworth Hall, Berkeley was founded under the generosity of Mrs. Lizzie H. Glide: it provides a Christian home for a limited number



of university girls. Beulah Rest Home, in East Oakland, provides a comfortable Christian home for elderly people, with its six cottages and spacious grounds, and it is free of debt.

The development of the work of the Board of Missions and Church Extension is well illustrated by the building of the Portuguese Chapel in East Oakland and Wesley Chapel in North Berkeley. The Conference Deaconess Board reports service in numerous centers. The San Francisco National Training School and Deaconess Home was established more than a half-century ago. Its chief objective has been the training of deaconesses and other women for missionary service and home work.

Methodist Hospital of Southern California. Among Methodist-sponsored institutions in Southern California the Methodist Hospital must be given high rank. The original hospital was organized in 1900 under the jurisdiction of deaconesses. By 1914 the two-story building on Hewitt Street, Los Angeles, had become clearly inadequate: the present site on Hope Street was purchased. In 1915 the first wing of the five-story reinforced concrete hospital was completed, and sponsorship was undertaken by the Woman's Home Missionary Society. Its present capacity is 206 beds and 48 bassinets: there is also an out-patient clinic and a large school of nursing. Capitalization is close to \$2,000,000, with an annual cost of operation of \$1,250,000. Offering all the medical services of a general hospital, it is recognized by the American Medical Association and the American Hospital Association.

Control is now vested in the Woman's Society of Christian Service of the Church. The corporation conforms to the Methodist Discipline, being legally recognized as a Methodist-sponsored



institution of the Southern California Annual Conference. For fifty years it has operated as a voluntary, non-profit charitable institution without endowment. In rendering its conspicuous social service it is non-sectarian. Support has come from persons believing in the religious purposes responsible for the building and maintenance of Methodist hospitals throughout the country.

War and the International Situation. The desire to Methodism for a lasting peace and for universal brotherhood is well known. There has been no uniform or consistent attitude of the church toward war or pacifism. A considerable minority of young Methodist men in California, as elsewhere, largely under the inspiration of pacifistically inclined pastors, were led, following World War I, to take a definite stand as conscientious objectors; but "Pearl Harbor transformed most Methodists into reluctant participants."

Even so, it cannot be said that the church put its official sanction on war as such; rather the recent war was viewed as "simply a grim and ugly business which needed to be done as quickly as possible." Thousands of fine young Methodists trained and served as chaplains, making a significant contribution. In no previous war were there to be found such a large number of well-prepared, devoted chaplains - California's quota was a generous one.

The Commission on World Peace of the Methodist Church adopted, May 2, 1949 an important statement on the international situation. "Wars are essentially bred in the attitudes and motives of men," and "war is not inevitable." It declares for equal rights for all men and that as persons all should be treated with "equal dignity, regardless of race, color, creed, or economic status." The United Nations, "Keystone of our international policy," is commended for



its adoption of the Declaration of Human Rights, and the churches are urged to "consider ways of implementing it in their communities." Grave apprehension is felt with reference to such policies as peacetime conscription, huge military appropriations, and widespread propaganda in their behalf, undue military influence in education, science and industry, and "foreign policy which by-passes and therefore weakens the United Nations" -- "The primary goal of Christians is not military defense but the establishment of peace and world order."

Statistics. The total number of full members of the Methodist Church in the California-Nevada Conference for 1948 is given as 82,088 (80,775 in California alone) and of the Southern California-Arizona Conference as 147,253 (131,215 in California only). The numbers enrolled in the Sunday Schools were 62,990 and 109,208; total 172,198. Amounts paid to pastors and assistants were \$671,742 and \$868,362; total \$1,540,104. Church benevolences amounted to \$278,304 and \$708,360; total, \$986,364. The figures for 1948 in each case represent a substantial increase over those for 1947, with the exception of benevolences for Southern California, where a decrease was reported. The property belonging to the church is worth many millions of dollars.

Thus it is apparent that California Methodism today, with its 211,980 members (not counting 3,929 more in the "Latin American Provisional Annual Conference") is not only one of the largest and most significant religious forces in the commonwealth, but that likewise it has come to be an economic factor and a moral force that is beyond calculation. The developments through a century of time, from the slight but bold beginnings to present impressive



dimensions, must be accorded a worthy place in the total history of "California the Golden."

Spirit of Methodism Today. California has not escaped participation in the intellectual battle waged throughout Christendom, beginning in mid-nineteenth century. The citadel of the old orthodoxy was vigorously assailed by scientists, historians, and critics, who insisted on scrutinizing the Scriptures in the same bold spirit and direct manner, with the same sharp weapons as used in relation to other documents.

Understanding, interpretation, adjustment to the new order were a painful experience - not all were willing to pay the price. Numerous churches were split; here and there modern ministers were thrust into impossible positions, sometimes even placed in personal jeopardy. Controversies deepened to the extent of calling into being certain new church organizations, such as the Church of the Nazarene, "Holiness" groups, and "Pentacostal" movements. The Free Methodist Church has not even yet come into organic union with the united Methodist Church.

Nevertheless the dominant note of California Methodism has been and is today that of religion for today's world; the great on-flowing current has steadfastly borne aloft the original banner, with its insignia of the cross of Christ and the torch of learning. There are many obstacles yet to be surmounted, doubtless many sacrifices yet to be made; but heresy trials have become almost an anachronism, great freedom of individual thought is fully vouchsafed. Perhaps no more striking evidence of the intellectual freedom and spiritual vitality of contemporary Methodism in California could be presented than is seen in the assignment of Bishop Baker and Bishop



Tippett to the Los Angeles and San Francisco areas, prespectively,  
and the election of Bishop G. Bromley Oxnam, of the New York area,  
an honored native of the Golden State, to the American presidency  
of the World Federation of Religion.



## Chapter XXX

### AFRICAN METHODIST EPISCOPAL, AFRICAN METHODIST EPISCOPAL ZION AND COLORED METHODIST EPISCOPAL CHURCHES

Artishie W. Jordan

Negro Churchmen have been in the state of California since its beginning, coming with the first expedition in 1535. Historians mention a Negro Priest as a part of the exploring party. Independent Negro Methodist Bodies, however, have been established only ~~since~~ a little more than a hundred years, in the state. Of these there are three. When John Wesley organized the first Methodist Society in London in 1739, he had no idea of starting a separate church, but of starting a reform movement in the established (Episcopal) Church. His movement grew, however, and spread to America. The first American Methodist Episcopal Conference was held in December 1784. All other branches of Methodism have grown out of it.

As a result of "unkind treatment" at the hands of their white brethern, Negroes belonging to St. George Methodist Episcopal Church in Philadelphia, gathered themselves together in 1787 under the leadership of one Richard Allen, a local preacher, and formed another congregation to worship under the banner, "God, our Father, Christ, our Redeemer, Man, our Brother". They resented having been pulled from their knees at the altar of St. George's Church, <sup>being</sup> and requested to wait until the white members of the church had finished their communion. The God they worshipped was no 'respector of person' so this new movement grew and speedily found supporters in other communities. In 1816 the African Methodist Episcopal Church was fully organized in a General Convention held in Philadelphia, Pennsylvania.

Led by a layman, Peter Williams, a group of Negroes withdrew from the Methodist Episcopal Church in New York City about 1796, because they were faced with similar ~~conditions~~ unpleasant and undhristian conditions. This movement grew up separately and in 1820 was organized as the African Methodist Episcopal Zion Church. For many



years before the Civil War a large number of Negroes in the South were members of the Methodist Episcopal Church, later the Methodist Episcopal Church, South. But after the War the Methodist Episcopal Church, South desired to set its Negro membership apart in an independent organization, so the Colored Methodist Episcopal Church was organized as a separate body in December 1 870, in Jackson, Tennessee. Thus three branches of Methodism have grown up among Negroes in America. Despite the designation "African" and "Colored" these Churches do not exclude professed Christians of any ~~XXXXXX~~ so-called race or color from their membership.

The African Methodist Episcopal General Conference of 1840 appointed the Rev. William Paul Quinn to the office of "Missionary to plant churches in the far West". He organized churches as far west as Missouri. During the succeeding decade churches of th denomination were planted farther and farther west. The first Methodist Church in California among Negroes was organized at Sacramento more than a hundred years ago and was received into the Indiana Conference of the African Methodist Episcopal Church in its 1851 Annual meeting. One Discipline, one Hymnal, and a few copies of the Christian Herald, the official publication of the denomination, were ordered sent to the church. Charles Stewart, a local preacher, established the church in San Francisco. He sailed from New York, arriving in San Francisco February 11, 1852. He held a prayer meeting on Sunday February 14th, on Wednesday, with a committee of two others, found a place to meet, ordered a pulpit and sixteen benches made; and, on Sunday February 21st the house was dedicated and Sacrament administered by the Rev. George Taylor (white) of the Methodist Episcopal Church. A lot was leased on Stockton Street and a contract entered into for the erection of a church to cost \$900.00. The church was paid for in cash and on August 8th, the building having been completed, was dedicated by the same Rev. Taylor. Later the Rev. T. M. D. Ward was assigned to the "Mission field of the Pacific Coast" and by the Fall of 1864 churches also existed in Marysville, Grass Valley, Placerville and Coloma, and the California Conference was organized by the Rt. Rev.



Jabez Pitt Campbell. The first Los Angeles congregation was started in 1872. It is the oldest Negro congregation of any denomination in the city. It was organized in the home of Mrs. Biddie Mason on Spring Street between Third and Fourth Streets. Mrs. Mason came to California in 1851 as a slave, driving a herd of sheep behind an emigrant wagon train. She secured her freedom through the Los Angeles courts in 1856 and by 1866 had saved enough money to purchase these two lots on Spring Street. This church purchased first property on Azusa Street and erected a building during the pastorate of ~~one~~ Rev. Jordan Allen. The present structure, erected in 1903 by the Rev. J. E. Edwards, is located at Eighth and Towne Avenue. It was built from plans brought back from England where the Rev. Edwards went as a delegate to the 1900 Ecumenical Convention. A \$100,000 Youth Center and Educational unit adjoining was erected by the present minister, the Rev. Frederick D. Jordan. Plans for it were drawn by Mr. Paul R. Williams, famed architect, who is a Trustee of the church. The membership of the church is now more than 3,000.

The African Methodist Episcopal Church has two Conferences in the State, the California, with churches in the Northern part of the State, and the Southern California, with the churches South of the Tehachapi Mountains, a total of 64 churches and a reported adult membership of 17,580. These Conferences are a part of the Fifth Episcopal District of the church and are presided over by the Rt. Rev. D. Ormonde Walker. This District supports and maintains a Hospital and is a part of a contributing area for one of the educational institutions of the church - Wilberforce University.

The first African Methodist Episcopal Zion Church was established in San Francisco about ninety-five years ago and its California Conference was organized in June 1868 by Bishop J. J. Clinton. There were nine preachers present, many of them visitors. This Conference recorded three churches and 108 members. This denomination is now presided over by Bishop William Cornelius Brown and has twenty-two churches, and including baptised children, a total of 5,195 members.



The first Western work of the Colored Methodist Church was organized in El Paso, Texas in September 1909, Bishop C. H. Phillips was elected by the General Conference of 1902 and expressed a desire to develop the work of the church in the Western area. By 1910 there were four churches and a new Conference - the California Mission Conference - was organized by Bishop Phillips. The Congregation located in Santa Monica was the oldest and the other three were located in Los Angeles, Oakland and Alameda. This first Conference had a membership of "nine <sup>t</sup> Travelling preachers". The membership of the denomination at that period was recorded as 140. This Conference now is known simply as the California Conference and lists twenty-nine churches and a total membership of 1,681 persons.

The Methodist Episcopal Church, now called the Methodist Church has several congregations composed entirely of Negro members, mention of <sup>which is</sup> ~~which will be~~ made in the section on the Methodist Church. Of the three independent Negro Methodist Church bodies to be found in California there is a total of 115 congregations with a membership of ~~24~~,456.



## Chapter XXXI

### THE FREE METHODIST CHURCH

W.C. Reynolds

As the climax of a controversy during the middle of the last century within the bounds of the Genesee conference of the Methodist Episcopal Church in New York over asserted departures from the principles and practise of early Methodism, B. T. Roberts and several other conference preachers and a number of laymen were tried and expelled or otherwise removed from membership in the church. The drastic measures used by the conference leaders to stamp out what they called "Nazaritism," served to fan the flames and many more followed those expelled and withdrew from the church. The article, "New School Methodism," which served as the basis for the trial and expulsion of Mr. Roberts, seems remarkably restrained and temperate in comparison with the fiery denunciations of church polity which we sometimes hear now. But later leadership has pondered the lessons of intolerance to the advantage of ecclesiastical solidarity.

After they had been refused readmission to the church, a group of these excommunicants and their friends, numbering 15 preachers and 80 laymen, met in Pekin, New York, and organized a new church, August 23, 1860.

Two things, chiefly, influenced the selection of a name. One of their number had organized an independent church which he called a "Free" Methodist Church, indicating that all seats were free in contrast to the prevailing custom of renting pews. On the question of slavery, the sentiment of the group was strongly abolitionist. These, and some other considerations, determined the choice of the name, "The Free Methodist Church."

From this humble beginning, these people went forth with great sacrifice and courage and devotion to the task to raise up churches and conferences, to found schools and colleges, to establish orphan-



ages, old peoples' homes, city missions, and such like, and eventually to launch a missionary enterprise and world program out of all proportion to their numerical strength.

In the course of time, individual members and preachers began to move to the west coast and to California. There is no absolute certainty as to the beginning of the work of Free Methodism in this state. One of the Michigan Conference appointments for 1873 reads, "W. D. Bishop, missionary to California." But nothing seems to have come of it. The minutes of the Genesee Conference (New York) of 1875 record the following appointment, "California Mission, G. W. Humphry." He may have assisted in raising up the small class which was organized in San Francisco in 1875. The following year another society was organized in Pacheco by Rev. F. H. Horton, who had lately joined the San Francisco church.

With the coming of General Superintendent E. P. Hart to Alameda in 1881, the work of promotion was begun in earnest. The California Conference, which included the entire state, was organized in the recently built Free Methodist church at San Jose, December 7, 1883. Seven preachers were enrolled, and there were four lay delegates admitted by certificate. The new church building, the first of its kind in the state, was dedicated in connection with this conference. The growth of the conference from this point proceeded steadily if somewhat slowly.

In 1891 the conference was divided, forming the Southern California Conference from the southern portion of the state and the state of Arizona. General Superintendent B. T. Roberts organized this conference in Los Angeles on May 21 of that year with four preachers in full membership and four on trial. C. B. Ebey was made chairman over the two districts of the newly formed conference.

The work advanced much more rapidly in the southern part of the state than in the north. In 1903 it had grown strong enough to under-



take an educational program, and a school was opened that fall on the newly acquired campus in east Highland Park. The school, which was later named, "Los Angeles Pacific College," has continued to thrive from that time, growing into a high school and a fully accredited junior college, with a four year school of religion. It has a small enrolment of around 200 a year but has enjoyed a high rating educationally throughout its existence.

In addition to the school, which is supported by both conferences in the state, outstanding work has been done among foreign speaking peoples of the region. Most important has been that among Spanish speaking people. Some early mission work was done among the Mexicans of Los Angeles, but it was not until an able young man, B. H. Pearson, took over the work around the year 1920 that much progress was made. From a small beginning, it grew rapidly into so large a work that it was found necessary, in the matter of ten or twelve years, to separate it entirely from the American work. Accordingly, a Mexican Provisional Conference was organized. The minutes now list 25 organized churches and twenty two ordained Mexican pastors with 1160 members, *646 of them being in California*. ~~A few of these, however, are outside the state.~~ This conference also conducts the Nogales Bible School in Nogales, Arizona, with aid from the general missionary board.

Missionary work was also carried on among the Japanese. Although it did not reach the proportions of the Mexican missions, nevertheless <sup>after</sup> the "Pacific Coast Japanese Conference" was organized a year ~~later~~ <sup>than</sup> the Mexican conference.

The war greatly hindered the work, but it is gradually being rebuilt. The minutes list 8 California appointments with ~~more than~~ <sup>113</sup> ~~200~~ members. Rev. and Mrs C J Burnett have had the general oversight of this work for many years.

In addition to these home mission projects, the California churches have been among the foremost in their denomination in their sup-



port of foreign missions.

The statistics of the California and the Southern California conferences show 61 Free Methodist churches with 3734 members, and a Sunday School enrolment of 7562.

*By adding the ~~the~~ members in the Mexican work, the total strength reaches ~~7,725~~ 11,107. Subtracting the figures for Arizona, the California total is 4,350.*

#### THE WESLEYAN METHODIST CHURCH

Late in 1842 five preachers, O. Scott, J. Horton, L. R. Sunderland, Luther Lee and L. C. Matlack, withdrew from the Methodist Episcopal Church. The reasons given were "the connection of that body with slavery, and the arbitrary character of its government." The publication of a weekly paper, "The True Wesleyan", was begun immediately for the setting forth of their reasons for withdrawal. It has continued now for more than a hundred years as "The Wesleyan Methodist."

There had been a number of larger or smaller secessions from the church prior to this for similar reasons; the largest of which took place in Michigan. In this case, a conference had been organized.

Through the efforts of the five preachers mentioned, a general convention was held in Utica, New York, commencing May 31, 1843. Here the "Wesleyan Methodist Connection of America" was organized and a discipline adopted. As was to be expected from the reasons given for their separation from the mother church, the episcopacy was rejected and a system of government essentially republican in form was set up.

The conference which had been formed in Michigan united in this general organization. In addition to this, five other conferences were designated, extending from Michigan to New England. The roll shows 35 ministers and 117 laymen from 9 states and one delegate from Ireland at this Utica convention.

For a few years the new church enjoyed a period of great prosperity. One year after its organization it reported 15,600 members



and 245 stationed preachers. But with the abolition of slavery and the close of the civil war, many of the larger churches and the strong preachers returned to the old church, and the new movement passed through a period of severe testing. But the crisis was successfully met and the church moved forward to extend its borders, and to build a program in education, in missions and Sunday Schools and evangelism, worthy of its high calling in every way. At present there are 26 conferences.

The Wesleyans were slow, organizationally, in reaching California. It was not until 1922 that the first church was organized, and this was in the city of Los Angeles. Two years later a conference was formed with D. H. Scott as chairman. There are now nine churches in the state with 288 members. Mission work is being carried on among the Mexicans at Carlsbad, Oceanside and Vista.

It has never been the policy of either the Free Methodists or the Wesleyans to place emphasis upon membership for the sake of numbers. Consequently, they carry few inactive members on their rolls. Whereas, in larger churches it is not unusual for the membership to run from two to four times as large as the Sunday morning congregations, in these churches the morning congregations will usually exceed the membership. So they are really stronger than the statistics might seem to indicate.

Joint committees have been at work for some time preparing the way for a merger of these two bodies. There is strong hope that, when it is accomplished, the merger will result in a great strengthening of these forces of the kingdom of God.







## Chapter

XXXIII

Pentecostal Churches~~Rev.~~ Wilmer Artis, Editor,~~Pentecostal Church of God of America,~~~~General Editor~~

Assisted by-

~~Rev.~~ J. L. Clark, and~~Pentecostal Holiness Church~~~~Rev.~~ Guy Shields~~International Fundamental Christian Association~~

## PENTECOSTAL CHURCH OF GOD OF AMERICA

What is now the Pentecostal Church of God of America, Inc., was first organized and incorporated in the state of Illinois. This was done in the city of Chicago, December 30, 1919, at a meeting of ministers called for this purpose. The organization was named the "Pentecostal Assemblies of God of the U.S.A.". Rev. J.C. Sinclair of Chicago was chosen as the General Superintendent; Rev. George C. Brinkman, Secretary; Rev. J.A. Bell, Treasurer.

The Pentecostal Herald was chosen as the official paper; it was in its sixth year of publication; George C. Brinkman was the Managing Editor. The Associate Editors were, J. A. Bell, Rev. Ira E. David, Rev. B.M. Johnson, and Rev. A. Arnold. It was published at 723-W.62nd St. Chicago, Ill.



### Change of Name

In the month of February, 1922, at a business meeting in Chicago, by a vote of all the ministers present, the name of the organization was changed to the "Pentecostal Church of God", and incorporated under the laws of Illinois. At this time, Rev. Snowden was chosen as General Superintendent.

### Seven Districts

The territory embracing the United States of America, was divided into seven districts, and a superintendent was placed over each district. At this time the office of General Superintendent was officially titled "General Chairman". The district superintendents were titled, "District Chairman". The General Chairman was elected by the ministers in a general convention. The district chairman was appointed by the General Office. At present the districts have organized and incorporated under the laws of the states of which they are a part, and all district officials are elected in the district conventions.

### General Office Moved To Ottumwa, Iowa.

In the year 1927, the General Office was moved to Ottumwa, Iowa. October-11-1927 the organization was incorporated in Ottumwa, Iowa, with Rev. A.D. McClure as General Superintendent; he served in that capacity until the General Convention in September, 1930. He also edited the official paper, the Pentecostal Messenger. At the General Convention which convened in



Ottumwa, Iowa, September, 16-1930, Rev. Rik Fields was elected General Superintendent; Rev. G.F.C.Fons, Assistant Superintendent; Rev. A.L.Worth, General Treasurer; A.L.Worth Missionary Secretary-Treasurer.

At the General Convention which convened in Ottumwa, Iowa, in September, 1933, G.F.C.Fons was elected to the office of General Superintendent. The Convention voted to move the General Office to Kansas City, Missouri. The organization bought the property at 1100 Prospect Ave. housing the "Pentecostal Messenger", Sunday School literature, books, tracts, etc. Inasmuch as the official organ is named the "Pentecostal Messenger", the organization accepted the title, "Messenger Publishing House", as the name of the publications department.

#### Incorporated in Missouri

When the General Office was moved to Kansas City, Mo., and the officials made application for a corporation certificate, under the name, "Pentecostal Church of God", they were informed by the Secretary of the state of Missouri, that a church had previously been granted a certificate of incorporation under the name, "Pentecostal Church of God". Therefore, in order to retain the name in the corporation certificate, it would be necessary to use a prefix, or a suffix. They chose the latter, adding the words, "of America" to the corporate name used in Illinois and Iowa. Hence, the name, "Pentecostal Church of God of America", which is the legal name, both in the United States of America, and in the



foreign fields. Therefore, this is the same corporation which was first established in Chicago, Ill. in 1919.

Besides those ministers named, who have served as General Superintendent, the following ministers have served in that capacity. Rev. Marion D. Townsend, 1935 to 1937; Rev. Harold M. Collins, 1937 to 1942; is the present General Superintendent, elected in General Convention which convened in Joplin, Mo., in June 1949.

#### CALIFORNIA

As has been previously stated, the territory embracing the United States was divided into seven districts, with an appointed chairman over each district. California, with the states of Nevada, Utah, Colorado, and Arizona, formed the Southwestern District. In November, 1930, Rev. Charles A. Overton was appointed Chairman over the aboved named district. In February of 1931, he appointed Rev. Wilmer Artis as Chairman over the state of California. He was supplied with the names of the ministers in the Southwestern District. He wrote each one a letter, inviting them to a Pentecostal in West Los Angeles, on July, 1-3, 1931. At this meeting, the Southwestern District was organized, and the following officials were elected. Charles A. Overton, Superintendent; Wilmer Artis, Assistant Superintendent; Rev. Maxie A.X. Clar, Secretary-Treasurer.

The following is copied from the Pentecostal Messenger  
 "REPORT OF THE FIRST CONVENTION OF THE SOUTHWESTERN DISTRICT  
 PRESBYTERY, LOS ANGELES, CALIFORNIA, JULY, 1, 2, 3, 1931"



"Praise God for a blessed conference of ministers of California. The meeting was called on short notice, but something like thirty ministers and missionaries attended, and others mailed in reports.

"Our work is just being organized in this district, but already some blessed men of God have come in with us. There are great possibilities, as many are discouraged on account of the un-Bibical restraints imposed by some certain well organized movements. I believe many will unite with us when they once learn of the blessed freedom enjoyed in the Pentecostal Church of God ministry.

"Two churches have just recently come in with, and we are opening up a third one this week at W.Ave. 28 and Dayton Ave., Los Angeles, in a theatre building. Rev. Maxie A.X.Clark, Boise, Idaho, Superintendent of the Northwestern District, has assisted in getting organized. Rev. Wilmer Artis, formerly of Missouri, has also been a great help in getting the Pentecostal Church of God organized in southern California. He and Rev. C.M.Ross, Delano, Calif. are now developing the San Joaquin valley section. Rev. Andrew Jensen, formerly a missionary to China, is developing the San Bernardino section. Our membership is small, but growing.

"Following is a resolution adopted by the presbytery: 'Resolved, that all reports, testimonials, or other communications intended for publication in the Pentecostal Messenger, be first endorsed by one of our ministers before the same is sent to headquarters,



and that a copy of this resolution be sent to the General Secretary'.

"We plan on having a fellowship meeting once each month, in and around Los Angeles, and call a special meeting for the ministers and workers to seek God. District Headquarters have been established at 918 Maple Ave. Los Angeles, Calif. (Telephone, Madison 4493). Brethern in the Southwestern District are invited to communicate with us, and anything we can do to assist the ministers and the churches----we are at your service.

Yours for souls, Charles A. Overton, Dist. Supt".

A few months later, the District Board agreed that it would be to the best interest of the Movement to have another District Convention; the reason given was, many "Full Gospel" ministers had united with us, since the organizing convention held in West Los Angeles, July 1-3, and many more were wanting to know more about the Movement. The call of the first annual convention was sent out for a one week meeting, starting, Sunday, Oct. 11, 1931. The Lincoln Heights church at W. Avenue 28th, and Dayton, was the host church for the convention. This meeting was well attended. The necessary By-Laws were adopted. The officials were reelected for another year.

It was at this convention that Rev. Marion D. Townsend cast his lot with the Pentecostal Church of God; he became a tower of strength in the Movement. In April, 1932, Charles A. Overton moved out of the Southwestern District, and handed in his resign-



ation as District Superintendent; the duties of this office were assumed by the Assistant Superintendent, Wilmer Artis. The fellowship meetings were now being held the second and fourth Mondays of each month, and have since so continued.

In August of 1932, the second annual convention of the Southwestern District was conducted at the Pentecostal Church of God on east Florence Ave., Los Angeles, Marion D. Townsend was host pastor, and he was elected to the office of District Superintendent, and so remained in the office until he passed away in February, 1940. Wilmer Artis was elected as Assistant Superintendent, and served in that office until it was abolished at the District Convention held in Vallejo, in 1934. Mr. Artis was also General Field Presbyter until 1939. This was an appointive office, appointed from General Headquarters, but at present it is an elective office in the district conventions. In this 1932 convention, Rev. Henry C. Lang of Hemet, Calif. was elected District Secretary-Treasurer; he was one of the organizing ministers in the convention, July, 1-3-, 1931.

It was in this 1932 Convention that the Pentecostal Young People's Association was put into operation in the Southwestern District. It is composed of Christians between the ages of sixteen and thirtyfive. The object of this young people's organization within the church is to give this age group the opportunity to obtain practical experience in the work of the church. They conduct their own services; thus they have an opportunity to develop their God-given talents; it also helps them to find their places in the



work of the Lord. They conduct their own business meetings, in conjunction with the District Convention, and in conformity with the parent body.

#### The Pentecostal Bible Institute

The Pentecostal Bible Institute of the Pentecostal Church of God of America, Northern District of California, located on North Monterey Road, two blocks north of the city limits in Gilroy, California was organized in August, 1946. The first term began on October 1, 1946.

At the time the school was organized, Rev. M.F. Coughran was President and Rev. Idabeth McDole, Secretary. At the present time, the Administration of the school is in the hands of Rev. R.D. Morrow, President, and Rev. Idabeth McDole, Principal, together with four of the District Board of the Northern California District.

The first graduating class consisted of eight members, and they were graduated in May, 1948. The second class graduated in May, 1949 and consisted of sixteen members.

The school was a two-year course, leading to a diploma, It is primarily a Bible Training School, preparing ministers, Christians workers and missionaries for their respective fields of labor.

Although the school is under the supervision of the Northern California District of the Pentecostal Church of God, the students have come from other districts as well, even from mission stations in other countries.



Graduates from the Pentecostal Bible Institute are laboring in various places, and others are making preparations to go to various localities to carry on Gospel work.

At the present time the fourth term of school is in progress.

#### DISTRICT DIVIDED

At a General Board meeting in Kansas City, in the year 1934, the Southwestern District was divided; from that time on, there has been no Southwestern District. California and Arizona were placed together and formed the California District. Later, Arizona was placed in another district, and California was made a district.

In August-1942 the District Convention met in Fresno. Because of the growth of the organization, it was decided by a vote of the convention, to divide the state into two districts. This was done, making the Northern and Southern Districts. M.F.Coughran was elected as Superintendent of the Northern District, and so served until June-1949, when he was elected as the General Superintendent, in the General Convention which convened in Joplin, Mo. Rev. R.D. Morrow was elected as Superintendent of the Northern District, and is the present Supt.

At the Convention in Fresno when the state was divided, Rev. S.B.Gilispie was elected as the Superintendent of the Southern District. Since then Rev. H.T.Owens has served as Superintendent. Rev.C.S. Greenamyre is the present Superintendent.



In the state as of 1949 there are 187 churches; communicants 44,880; ordained ministers 250; licensed ministers 127.

#### PENTECOSTAL HOLINESS CHURCH

It was in the year of 1898, at Goldsboro, North Carolina that the Pentecostal Holiness Church was organized; a General Superintendent and other necessary officials were elected. Annual conferences were held. Several churches were organized, principally in North Carolina, South Carolina, and Virginia.

In 1902, at Magnolia, North Carolina, the word "Pentecostal" was eliminated from the name, due to the fact that none of them spoke in tongues as the Spirit gave utterance, as the disciples did on the day of Pentecost; for a few years it was known as "The Holiness Church".

Following the outpouring of the Spirit in the early part of this century, and many of the members having received the baptism of the Spirit, according to Acts 2:4, the word "Pentecostal" was restored to the name as at the first; this was done at Dunn, North Carolina, in 1908.

On January, 30-1911, in the octagon shaped Pentecostal Holiness Church building, at Falcon, North Carolina, duly elected delegates of The Pentecostal Church, as then constituted, and likewise authorized delegates of the Fire Baptized Holiness Church, met for the purpose of consolidation of the two Pentecostal bodies. This was done, and the name "Pentecostal Holiness Church" was



adopted as the name of the consolidated organization. After the consolidation, the first General Conference was held at Toccoa, Georgia, in 1913, at which time the General Conference was changed from biennial to quadrennial.

In 1915, at Canon, Georgia, the Tabernacle Pentecostal Church was consolidated with the Pentecostal Holiness Church.

In 1937, at Roanoke, Virginia, the honorary title of Bishop was bestowed upon the General Superintendents; at this Conference, two General Bishops were elected. At the General Conference which met at Oklahoma City in June 1945, the Conference voted to have four General Bishops. The following have served The Pentecostal Holiness Church as General Bishop, or Superintendent; Samuel Daniel Page, 1911 to 1913; George Floyd Taylor, 1913 to 1917; Joseph Hillery King, 1917 to 1948; Daniel Thomas Muse; 1937 to 1949, and was elected for four years more. Joseph Alexander Synan, 1945 to 1949, and was reelected. Hubert Talmadge Spence 1945, but resigned in 1947, to become General Secretary.

In 1949, the General Conference met in Jacksonville, Florida, and voted to have only three General Bishops; the Following were elected.

Bishop Daniel T. Muse, Oklahoma City, Okla. was elected chairman

Bishop Joseph A. Synan, Hopewell, Virginia

Bishop T.A. Melton, Durham, North Carolina

Rev. Oscar Mopre, Shawnee, Okla. was made General Secretary, and

Rev. Hubert T. Spence, Washington, D.C., General Treasurer



## CALIFORNIA

In 1935, a Pentecostal Holiness Church was organized in Calimesa, Calif. In 1946 a church was organized in Ontario, and one in East Los Angeles. At present there are 45 churches in Calif. with over 1000 members, and 139 ministers. There is one Bible School, located in Madera, with over 60 students. There are two full time state superintendents. The first church property was valued at \$3,000. At present the church property in the state is valued at \$298,250.00. The State Superintendents are, Rev. J.L.Cluck, Ontario, and Rev.C.E.Neukirchner, Mader.

## INTERNATIONAL FUNDAMENTAL CHRISTIAN ASSOCIATION

### ~~History of~~ Origin and Growth.

The International Fundamental Christian Association is an associated fellowship of ministers and independent churches throughout the world. This Association was formed as the result of a vision and burden on the heart of Rev.Guy Shields of Dallas, Texas, for the need of an open fellowship for ministers and churches.

After months of prayer and meditation, he contacted a number of other ministers, and called the first meeting to convene in the Latter Rain Baptist Church in Oklahoma City, in the month of June 1942. A Constitution and By-Laws was formulated and adopted. Guy Shields was appointed as General Superintendent; Rev. William Kitchen, Assistant General Superintendent; Rev. Alva Thompson, General Secretary-Treasurer. Elders were appointed throughout the nation.



The General Office was established temporarily in Clanton, Alabama, where Guy Shields was operating the Faith Bible Institute.

Several months later the General office was moved into the Latter Rain Baptist Church in Oklahoma City, and continued there for over a year. In the year 1946, the General Office was moved to Dallas, Texas. The General Board purchased the Odd Fellows Building on the corner of Main and Austin Sts. to be used as a General Office.

The Faith Bible Institute, ~~located at Clanton, Alabama, where Guy Shields was operating the Faith Bible Institute,~~ was moved to Dallas and reorganized into ~~what is known as~~ the Bible Way Seminary.

In September of 1947, the property located at Main and Austin Sts. was sold, and the Emanuel Baptist Church and adjoining buildings were purchased. This property is located at 2112-2118, North Carroll Ave. the present location, which is also the location of the Bible Way Seminary.

The following are the officials of the Fundamental Christian Association. General Superintendent, Guy Shields; Assistant General Superintendent, Rev.H.R.Bagwell; General Secretary-Treasurer, Rev.M.L.Scott.

In 1943, the General Superintendent, Guy Shields came to California and conducted conventions in Los Angeles, San Francisco, San Diego, and other large cities, at which time many ministers joined the organization. Since that time, over 350 ministers and 40 churches have come into the organization.







PRESBYTERIANISM IN CALIFORNIA

Clifford M. Drury

Presbyterians have good reason to be proud of their pioneer history in California. The first Public Protestant service in San Francisco, and undoubtedly the first in all of California following the raising of the United States flag, was conducted by a Presbyterian layman, Captain John B. Montgomery of the U.S.S. Portsmouth. The first Protestant minister to come to California following the discovery of gold to engage in full time religious work was the Rev. Timothy Dwight Hunt, a Presbyterian minister. Hunt conducted the first recorded Protestant communion service in California on January 7, 1849. Five of the first six Protestant ministers to arrive in California in 1848 and 1849 to carry on ~~Protestant~~ missionary work were Presbyterians. The first two Protestant churches to be established in the State with fully ordained and resident pastors were Presbyterian. And the first regional ecclesiastical organization to be formed west of the Rockies was the Presbytery of San Francisco, which held its initial meeting at Monterey on September 21, 1849. Other denominations soon outstripped the Presbyterians in numbers of ministers, churches, and communicants, but the record made in the days of Protestant beginnings in California remains as a brilliant chapter in Presbyterian history.

The United States flag was raised over the Customs House at Monterey on July 7, 1846. A messenger was dispatched at once to inform Captain John B. Montgomery in command of the naval forces at anchor in San Francisco Bay to raise the flag over Yerba Buena. This Captain Montgomery did on July 9th. The plaza was called Portsmouth Square after his ship and the waterfront street became Montgomery Street. Captain Montgomery, in the absence of a chaplain, conducted Divine Services for his men. The log of the Portsmouth, now on deposit in National Archives, Washington, D.C., shows that Captain Montgomery held services aboard his vessel every Sunday after her arrival in the Bay during the first part of June, 1846, except Sunday, July 12th. That day Captain Montgomery went ashore and conducted the first public Protestant service in  
1  
San Francisco.



In order to appreciate the history of the Presbyterian Church in California, one must remember that the denomination split into the Old School and New School parties in 1837. Each called itself the Presbyterian Church in the United States of America. The former had its headquarters in Philadelphia while the latter centered in New York. The controversy which divided the church, involved both doctrine and polity. The New School party, strong in such areas as New Jersey, New York, and Ohio, were accused by the Old School men of being too favorable to the New England brand of theology. Also the New School worked too closely, in the opinion of the Old School, with the Congregational Church through the Plan of Union (adopted in 1801) and through such interdenominational agencies as the American Board of Commissioners for Foreign Missions and the American Home Missionary Society. The Old School wanted churches which were strictly Presbyterian in polity and also desired to have complete control over agencies spending their benevolence gifts. So the denomination was divided in 1837 with the Old School claiming about five-ninths of the membership and the New School having four-ninths.

#### NEW SCHOOL BEGINNINGS IN CALIFORNIA

Both branches of the Presbyterian Church were quick to enter California following the discovery of gold. The first to arrive was the Rev. Timothy Dwight Hunt, a New School minister, who landed at San Francisco on October 29, 1848. Although there were at least three other Protestant clergymen in California at the time of Hunt's arrival, Hunt was the first to settle in the State with the intention of devoting his full time to religious work. <sup>2</sup> Hunt had gone to Hawaii in 1844 as an appointee of the American Board but had severed his connection with the mission in July, 1848, when he began his ministry with a group of Americans in Honolulu. His community church was showing <sup>real</sup> great promise when the news of the discovery of gold reach the Islands. At once the exodus began. So many of Hunt's constituency left for the gold fields that he decided to follow. After making provision for his wife and two little children, he sailed from Honolulu on October 10th and arrived in San Francisco about two weeks later.



Hunt in his Journal tells us that news of his coming had preceded him and that a group of interested citizens were waiting to give him a warm welcome.<sup>3</sup> He found quarters ashore on Monday, October 30th, in the home of C.L. Ross, a merchant and a devout Baptist. Hunt's clerical duties began the next day when he was called upon to officiate at a funeral. Thereafter his funerals usually averaged four or five a week. A meeting of interested citizens was held on Wednesday, November 1st, in the schoolhouse on Portsmouth Square when it was voted that: "The office of Chaplain to the citizens of San Francisco be tendered to Rev. T. Dwight Hunt for one year." A salary of \$2,500 per annum was promised. Nothing was said in the call about organizing a denominational church. Hunt believed in the interdenominational and community approach.

As long as his congregation was the only Protestant group in the growing city, all was well. But beginning with the organization of the First Presbyterian Church of San Francisco on May 20, 1849, groups of his faithful followers were drawn into denominational churches. Following the Presbyterian came the resurrection of the Methodist work under the Rev. William Roberts in June and July; the organization of the Baptist Church on July 6th; and the formation of the Protestant Episcopal parish of Holy Trinity on July 22nd. Hunt was forced to act. On July 29th he organized the remnant of his flock into the First Congregational Church of San Francisco. Even though pastor of a Congregational Church, Hunt was a charter member and the first moderator of the Presbytery of San Francisco and kept his New School connections until ~~1851~~<sup>4</sup> 1852.

recorded

On Sunday, January 7, 1849, Hunt conducted the first<sup>4</sup> Protestant communion service in California. He invited all Christians, regardless of denominational connections, to attend. Only eleven besides himself, making twelve in all, partook of the elements. That evening Hunt wrote in his Journal: "To this coincidence with the number of disciples at the first supper, I alluded in a few remarks ... urging upon each that there might be no traitor among us ... Not the least happy circumstance connected with the fact was the union of believers of different names: Presbyterians, Episcopalians, Baptists and Methodists were practically joined together - Christ being the central bond."



Abord the S.S. California on her maiden voyage to San Francisco in February, 1849, were the first four Protestant missionaries sent to California by their respective denominations. They were: Samuel H. Willey and John W. Douglas, New School Presbyterians; Sylvester Woodbridge, Jr., Old School Presbyterian; and Osgood C. Wheeler, Baptist. It should be remembered that Hunt went to California on an independent and self-supporting basis.

Few names shine brighter in the annals of the Protestant history of California than that of Samuel H. Willey. He began his ministry at Monterey where he disembarked on February 23, 1849. However, he was unable to find enough interested Protestants at Monterey to organize a church. For a time Willey served as chaplain to the U.S. troops at the Monterey presidio. Soon his restless spirit was reaching out for greater opportunities. He moved to San Francisco in the summer of 1850 and on September 15th organized Howard Street Presbyterian Church (now known as Howard Presbyterian Church). This church still uses a pipe organ which came around the Horn in 1852 and which is claimed to be the oldest pipe organ of any Protestant church in the entire West.

Dr. Willey was one of the founders of the College of California which was incorporated in 1855 and which in 1868 was taken over by the State to become the University of California. For many years he was a member of the Board of Trustees of the College, and vice-president and acting president of the University. Willey retained his New School Presbyterian connections until the reunion of the two branches in 1870.

John W. Douglas settled in San Jose where on October 7, 1849, he organized a Presbyterian Church with six charter members. This was the first New School Presbyterian church to be established in California. For several years it was called the Independent Presbyterian Church and for a time refused to be enrolled with the Presbytery of San Francisco.

By action of the New School General Assembly of 1849, the three New School ministers in California - Hunt, Willey, and Douglas - were authorized to erect the Presbytery of San Francisco which was to be attached to the New School Synod of New York and New Jersey. The first meeting was held in Willey's home at Monterey on September 21, 1849. Hunt was the convenor and the first moderator. At the time of the



reunion in 1870, of which more will be said later in this ~~article~~ chapter, the old title of San Francisco Presbytery was passed on to the nearly organized presbytery in the Bay area.

#### OLD SCHOOL BEGINNINGS IN CALIFORNIA

The first three Old School Presbyterian missionaries to California all had a last name beginning with the letter "W". The first was the Rev. Sylvester Woodbridge, Jr., who was also a passenger on the California. Finding Hunt at work in San Francisco, Woodbridge thought it best to settle in another community. Such influential business men as Robert W. Semple strongly recommended Benicia as the coming metropolis of the Bay area. Woodbridge arrived in Benicia on March 9th and held his first service on the 11th. The First Presbyterian Church of Benicia was organized on April 15, 1849, with four charter members. This church was the first Protestant church to be established in California with a fully ordained and resident pastor. A church building was shipped in a prefabricated condition from New York around the Horn and was dedicated March 9, 1851. Benicia never ~~prosper~~ prospered and the church remained weak. The Presbytery of Benicia on April 10, 1875, noted that the building and the lot had been sold and that the site had been converted into a public park. The membership was dissolved a few years later. The bell of this first Protestant church established in California is now hanging in the cathedral of the Episcopal Church in Sacramento.

The second ~~Protestant~~ Presbyterian and also the second Protestant church to be organized in California with a resident pastor was the First Presbyterian Church of San Francisco which was formed by the Rev. Albert Williams on May 20, 1849, with eleven charter members. When Williams arrived in San Francisco on April 1st of that year, he found that most of the population of three or four thousand were living in tents. In his A Pioneer Pastorate and Times Williams tells about his experiences in the rapidly growing boom town in considerable detail. He states that at the time of his arrival he found "no Protestant church organization existing in any portion of California." <sup>5</sup> Evidently Williams did not consider Hunt's community church as an organized Protestant church.

On Sunday, May 20th, Williams organized the First Presbyterian Church of San



Francisco. The infant church had a real problem in finding a home. Hunt and his congregation had the first use of the schoolhouse. Williams held services in such vacant or half-constructed buildings as were available until August of that year when a large tent was pitched on a lot on Stockton Street, in what is now the heart of Chinatown. There services were held until the rainy season began, when again the congregation became peripatetic. A frame building large enough to seat 750 was shipped around the Horn and dedicated on January 19, 1851. After a brief six months' use, this building was burned on June 22nd of that year in one of the incendiary fires which swept through San Francisco in the early days. Later the congregation erected a handsome building on another lot on Stockton Street, which in 1882 was turned over to the Chinese Presbyterian Church. Old First moved to a site on Van Ness and Sacramento which it still occupies. Upon the disbandment of the Benicia Presbyterian Church about 1882, the First Presbyterian Church of San Francisco succeeded to the distinction of being the oldest Protestant church in the State with a continuous history.

The third "W" of the Old School missionaries was the Rev. James Woods<sup>6</sup> ~~whole~~ sailed with his family from New York on May 17, 1849. The ship encountered storms, adverse winds while rounding the Horn, and prolonged calms in the tropics. The voyage lasted almost eight months. "The sweetest music I ever heard of earthly note," wrote Woods, "... was the rattling of the iron [anchor] ~~chain~~ cable ... in the harbor of San Francisco."

Woods settled in Stockton where on March 17th he organized the First Presbyterian Church with nine charter members. The arrival of Woods made it possible for an Old School presbytery to be erected. By authority of the Old School General Assembly, the three "W"s - Woodbridge, Williams, and Woods - met at Benicia on February 20, 1850, and organized the Presbytery of California, which was then attached to the Synod of New York.

#### NEW SCHOOL GROWTH, 1849 - 1870

During the first eight years or so following the arrival of the first New School missionaries in California, the American Home Missionary Society continued to support them in whole or in part along with its Congregational appointees. Growing disagreement regarding the conduct of national missions between the New School Presbyterians and the



Congregationals resulted finally in the New School Assembly setting up its own Committee of Home Missions in 1861. By that time all New School missionaries in California were serving under full Presbyterian auspices. After 1860 the New School swung



more and more away from the Congregationalists toward the Old School. At the time of the reunion in 1870 most of the New School ministers in California went into the united church. A few, however, as Dr. Samuel Willey, changed their affiliations to the Congregational Church.

In 1857 the New School General Assembly authorized the division of the Presbytery of San Francisco into three presbyteries so that a synod could be erected. By that time the following churches, with the dates of organization, had been added to the roll of the presbytery: Marysville, November 24, 1850; Grass Valley, February 8, 1852; Oakland, March 26, 1853; Placerville, May 1, 1853; Sonora, May 14, 1853; Centerville, June 5, 1853; Alvarado, October, 1854; and Columbia, December 19, 1854. The number of New School ministers in California had increased to fifteen by 1857.

The two new presbyteries erected in 1857 were called San Jose and Sierra Nevada. These with the mother Presbytery of San Francisco constituted the Synod of Alta California which held its first meeting at Sacramento on October 6th of that year. By this act the New School Presbyterians of California were officially separated from the Synod of New York and New Jersey and became indigenous to California. The founding of churches at Carson City and Virginia City in Nevada led the Synod of Alta California to erect the Presbytery of Washoe in 1863 which was given all points within the Territory of Nevada. The coming of the railroad brought the scattered communities closer together. Consequently, in 1868, the Synod of Alta California combined the Presbyteries of Sierra Nevada and Washoe and named the new grouping the Presbytery of Nevada. Thus, at the time of the reunion in 1870 the New School had three presbyteries - San Francisco, San Jose, and Nevada - with a total of thirty-two ministers, twenty-four churches, and 1,689 members.

Most of the work of the New School centered in the Bay area with churches scattered through the northern part of the state, the Mother Lode country, and Nevada. On January 31, 1869, the First Presbyterian Church of Ventura (known also as San Buenaventura) was organized under New School auspices and attached to the Presbytery of San Jose. This was the first Presbyterian Church to be established in southern California. The second New School church in the south was organized March 16, 1870, at Anaheim and was also



attached to the Presbytery of San Jose.

#### OLD SCHOOL GROWTH, 1850 - 1870

The Old School Presbyterians, even though free of the problem of a divided allegiance which plagued their New School brethren, increased very little more in number of ministers, churches, and members during the years under review than did the New School branch.

In 1852, by authority of the Old School General Assembly, a part of the Presbytery of California was set apart to be the Presbytery of Stockton. The Oregon Presbytery, which had been erected in 1851, joined with the two California presbyteries in constituting ~~the~~ on October 19, 1852, the Synod of the Pacific. Under Presbyterian law representatives from at least three presbyteries must be present before a meeting of a synod can be held. Since the conditions of travel in the early days made it extremely difficult for a member of the Presbytery of Oregon to get to California for a synod meeting, General Assembly in 1856 authorized the formation of the Presbytery of Benicia. This provided three presbyteries within California.

The First Presbyterian Church of San Francisco is the mother of several Presbyterian churches and benevolent institutions. Among her daughters is the San Francisco Protestant Orphanage which was founded in First Church on February 11, 1851. As early as August, 1850, the pastor and members of First Church began to take an interest in the spiritual welfare of the Chinese then just beginning to flock to California. In October, 1852, the Rev. William Speer, a returned missionary from China, arrived in San Francisco and ~~took up~~<sup>began</sup> missionary work among the Chinese of the State. On November 6, 1853, a Presbyterian Chinese Mission Church was organized in First Church. This was the first Protestant church for Chinese to be established out of China itself. In 1882, when Old First moved to its new location on Van Ness and Sacramento, the Chinese congregation moved into the old <sup>First Church</sup> building. The Chinese Presbyterian Church is still located on the original site on Stockton Street, San Francisco, although a new building replaced the one destroyed in the earthquake and fire. Throughout the years Presbyterians have conducted mission work among the Chinese. For more than fifty years a Rescue Home for Chinese girls was conducted. Closely associated with



this work from 1900 to 1937 was Miss Donaldina Cameron whose <sup>unusual</sup> ministry has been told in a fascinating way by Carol Green Wilson in Chinatown Quest.

The Welsh Presbyterian Church of San Francisco was organized in the summer of 1852 under the auspices of First Church. The San Francisco Y.M.C.A. was founded in First Church on July 18, 1853, with Albert Williams preparing the draft of the constitution. Calvary Presbyterian Church, now the strongest Presbyterian church in San Francisco with a membership of over 2,000, was organized on July 23, 1854, with sixty-three charter members most of whom came out of First Church. Dr. William Anderson<sup>^</sup> Scott of New Orleans, a dynamic leader, was called to be the first pastor. The Old School General Assembly in its meeting of 1858 chose Dr. Scott as its moderator. He was the first minister from the Pacific Coast to be elevated to the highest office his denomination could bestow.

Dr. Scott was a colorful figure. Twice he was hung in effigy in San Francisco. He opposed the Vigilantes saying that mob rule should not replace democratic processes. Again, after the outbreak of hostilities in the Civil War, Dr. Scott, being a Southerner, was hung in effigy because he insisted on <sup>^</sup>paying publicly for the "Presidents." The aroused Unionists of the city saw the implication of the plural use of the word "President" and ~~insisted~~ insisted that Dr. Scott would have to stop praying for Jeff Davis in public. Dr. Scott ~~unwillingly~~ decided that under the circumstances it would be best to leave the city. He and his family sailed from San Francisco on October 1, 1861. <sup>67</sup> Dr. Scott returned to San Francisco in 1870 and organized St. John's Presbyterian Church. He was also the leading figure in the founding of San Francisco Theological Seminary in 1871.

The First Presbyterian Church of Napa, organized on January 19, 1855, became an Old School church as the result of <sup>its obtaining</sup> a melodeon. The church was organized by the Rev. James C. Herron, the first minister of the Associate Synod of the Presbyterian Church known to have entered California. The Associate Synod in the United States was a continuation of a secession which occurred in the Church of Scotland in 1690. Another branch of the Scottish Church, the Associate Reformed Synod, and the Associate Synod joined in 1858 to form the United Presbyterian Church. Before this



union, and to a gradually lessening degree in recent years, the members of these branches of the Presbyterian faith insisted upon congregational singing being restricted to the Psalms without musical accompaniment. When Herron organized an Associate Synod Presbyterian Church in Napa, he attracted to his group several who were out of sympathy with the strict ideas of the Covenantors. Other Presbyterians with different convictions than those held by the missionary insisted upon having a melodeon to aid in congregational singing. Herron objected but the majority of the members insisted. A melodeon was purchased and installed in the church, whereupon Herron resigned. The congregation on January 17, 1858, voted to unite with the Old School Presbyterian Church. The old melodeon, now a venerated relic, is still owned by the Napa church.

Several abortive efforts to establish a church in Los Angeles were made by Old School ministers before an organization took root and continued. The Rev. James Woods reported the establishment of a church on March 18, 1855. Another attempt was made in 1861 when the corner stone of a building called the First Presbyterian Church was laid. This was the first Protestant church building to be erected in Los Angeles. Even though the Presbyterians had a building, they did not at that time have a church organization. The building passed into the hands of the Episcopalians. Again on February 4, 1869, the organization of the First Presbyterian Church of Los Angeles was reported. A reorganization was effected on January 11, 1874, since which time the church has continued.

The oldest Old School Presbyterian Church in southern California with an unbroken history is the First Presbyterian Church of San Diego which was organized by Dr. Thomas Fraser on June 9, 1869. He also organized the First Presbyterian Church of Santa Barbara on June 21st of the same year. Dr. Fraser was Synodical Superintendent of the Synod of ~~the~~ the Pacific from 1868 to 1887 and is reported to have founded seventy-five Presbyterian churches on the Pacific Coast, mostly in California.

At the time of the reunion with the New School in 1870, the Old School branch in California included three presbyteries - California, Stockton, and Benicia - thirty-four ministers, twenty-eight churches, and 1,735 members.



### THE 1870 REUNION AND SUBSEQUENT GROWTH

The reunion of the Old and New Schools in 1870 is an event of great importance to Presbyterians. It should be remembered that the issues of the Civil War also split both branches. The New School divided in 1858. The split in the Old School came at the meeting of the General Assembly in 1861, about a month after hostilities had begun between the North and the South. Dr. William C. Anderson, pastor of the First Presbyterian Church of San Francisco, was one of the commissioners. He was made a member of a committee appointed to study the situation and bring in recommendations. Eight of the southern states had already seceded. What should the Presbyterian Church say and do ~~about~~ in the national emergency? Dr. Anderson brought in a minority report, representing only himself, which called upon the Old School Assembly to stand firmly behind the Union. The others on the committee ~~would~~ tried to avoid ~~a~~ taking a stand in order to preserve the unity of the church.

After days of stren<sup>u</sup>ous debate the minority report was adopted by the Assembly, but it divided the denomination into Old School, North, and Old School, South. The two southern branches united in 1864 and took the name, The Presbyterian Church in the United States. When the two northern branches united in 1870, they adopted the title, The Presbyterian Church in the United States of America. These two branches are often referred to as the Southern and Northern Presbyterian Churches. The Presbyterian Church in the United States has never carried on organized work in California.

The two synods in California merged under the name of the Synod of the Pacific. The reorganized presbyteries were Benicia, Sacramento, San Francisco, and San Jose. The Presbytery of Oregon remained a part of the Synod of the Pacific until 1876 when the <sup>the</sup> Synod of/Columbia was formed. In 1892 the Synod of the Pacific changed its name to the Synod of California, by which it is still known. Its boundaries include the State of Nevada. The reorganized Synod of the Pacific reported having in California and Nevada in 1871 seventy-one ministers, sixty-one churches, and 4,085 members.



The growth of the Presbyterian Church, U.S.A., in the Synod of California is indicated by the following statistics from the Minutes of the General Assembly for the years indicated:

|      | Ministers | Churches | Members | Number of<br>Presbyteries |
|------|-----------|----------|---------|---------------------------|
| 1880 | 122       | 123      | 6,969   | 5                         |
| 1890 | 230       | 205      | 16,093  | 6                         |
| 1900 | 279       | 235      | 23,657  | 8                         |
| 1910 | 431       | 335      | 39,357  | 10                        |
| 1920 | 616       | 375      | 59,173  | 9                         |
| 1930 | 767       | 371      | 95,544  | 9                         |
| 1940 | 777       | 378      | 105,808 | 9                         |
| 1949 | 868       | 403      | 139,848 | 9                         |
|      | 415       |          | 146,797 |                           |

The Presbytery of Los Angeles was carved out of the Presbytery of San Jose in 1872. The Presbytery of Stockton arose out of Sacramento Presbytery in 1886. In 1891 the Presbytery of Oakland was formed being given that part of the Presbytery of San Francisco east of the Bay. However, these two were reunited in 1916. The Presbytery of Santa Barbara was authorized in 1896; the Presbytery of Riverside in 1902; and the Presbytery of Nevada in 1907. In 1906 the name of Stockton Presbytery was changed to San Joaquin and in 1929 the Presbytery of Benicia became the Presbytery of the Redwoods.

In 1949 the Synod of California was composed of the following nine presbyteries: Sacramento, San Francisco, San Jose, Redwoods, Los Angeles, Santa Barbara, Riverside, Nevada, and San Joaquin. Among the forty synods which comprise the Presbyterian Church, U.S.A., the California Synod ranks third in number of ministers, and sixth in number of churches and communicants. The Presbytery of Los Angeles with 357 ministers on its rolls leads every other presbytery of the denomination in this respect. It should be remembered, however, that many of the enrolled ministers are now on the retired list.

The largest Presbyterian Church, ~~Evangelical~~ in the United States is the First Presbyterian Church of Hollywood with over 5,000 members. The First Presbyterian Church of Pasadena and Immanuel Presbyterian Church of Los Angeles ~~each~~ have around 4,000 members each with the First Presbyterian Church of Glendale well over 3,000. These figures indicate something of the strength of the Presbyterian denomination in the Los Angeles area.



### THE CUMBERLAND PRESBYTERIAN CHURCH

The Cumberland Presbyterian Church began in a schism which took place in the parent body in 1810. Some Presbyterian ministers on the frontier in western Tennessee and Kentucky, becoming dissatisfied with the high educational requirements of the Presbyterian Church for ordination, broke away and formed the Cumberland Church. This body placed less emphasis upon education and adopted many of the techniques of the circuit riders of other denominations. So far as is known the first Cumberland Presbyterian minister to enter California was the Rev. J.E. Braly who held services in Fremont, Yolo County, in the early part of 1849. He organized the first Cumberland Presbyterian Church at Mountain View, Santa Clara County, in the summer of 1851. A Cumberland Presbytery was organized in Braly's home on April 4, 1851. Nine years later, in October, 1860, a synod was erected which was called at first the Synod of Sacramento and later the Pacific Synod. (This name is not to be confused with the Old School Synod of the Pacific.) Braly was the first moderator. Eighteen ministers were enrolled from California, with others from nearby states, at the first meeting of the Pacific Synod.

In 1906 a national union was consummated between the Presbyterian Church, U.S.A., and the Cumberland Presbyterian Church with the exception of the Cumberland Synod of Tennessee. At the time of the union the Cumberland Pacific Synod had four presbyteries in California with its main strength in the San Joaquin Valley. This union brought forty-one ministers, thirty-seven churches, and 2,744 members into the Synod of California. By ~~1914~~ 1946 only twenty-three of these former Cumberland churches were still continuing. One reason for changing the name of Stockton Presbytery to the Presbytery of San Joaquin in 1906 was because of the inclusion of so many Cumberland churches in the San Joaquin Valley.

During the years since 1906 the continuing Cumberland Church, represented at first by only the Synod of Tennessee, has gradually spread out and has reestablished itself ~~in California and elsewhere~~ in several states including California. According to the 1948 Minutes of the Cumberland Presbyterian Church, there are three Cumberland churches in California - one at Los Angeles, one at Fresno, and one among the Chinese in San



Francisco. These three churches have a total membership of 723 and are banded together in the California Presbytery which is attached to the Synod of Texas.

#### OTHER PRESBYTERIAN BODIES

The beginnings of the United Presbyterian Church in California date back to the arrival in San Francisco of the Rev. J.F. Cooper in the closing days of 1865. He was commissioned by his denomination to explore the field and if he judged advisable to organize a church. On January 1, 1866, the First United Presbyterian Church of San Francisco was formed with thirty-eight members.

The 1948 Minutes of the United Presbyterian Church report the Synod of California as having two California presbyteries - Los Angeles and San Francisco. The former had thirty-two ministers, sixteen churches, and 5,741 members, while the latter claimed eighteen ministers, twenty-eight churches and 2,796 members. The totals are fifty ministers, twenty-eight churches, and 8,537 members.

The United States Religious Census shows two other Presbyterian bodies at work in California, the Orthodox Presbyterian Church and the Synod of the Reformed Presbyterian Church of North America. The former grew out of a schism in the parent body which took place in 1936. According to the 1948 Minutes of the Orthodox Presbyterian Church, the Presbytery of California had nine churches within the state with a combined membership of 706 members. This presbytery also included two churches in Oregon and one in Washington.

#### *Presbyterian*

The 1948 Minutes of the Synod of the Reformed Church in North America lists the Pacific Coast Presbytery with three churches in California - Fresno, Los Angeles, and Santa Ana - and one in Portland and one in Seattle. The combined membership of the three California churches is 303.

#### PRESBYTERIAN JOURNALISM

The Presbyterians pioneered in the field of religious journalism in California. The first distinctly religious periodical to appear in the State was a monthly paper of eight pages called the Watchman edited by the Rev. Albert Williams, pastor of the First Presbyterian Church of San Francisco. The first number bears the date of April 1,



1850. Only four issues appeared. Publication then had to be suspended because of the series of disastrous fires which swept through San Francisco in 1850. Only one copy of any of the four issues is known to have been preserved. This is a copy of the first issue and is held by Huntington Library, San Marino, California.

The Presbytery of San Francisco in its meeting of May 16, 1850, discussed the subject of a religious paper for California. The matter was referred to a committee. The next day Presbytery noted that "This Presbytery hail with joy the advent of a religious newspaper in California, and they trust that the Watchman will secure as it deserves the favor and support of the Christian public." However, the failure of the Watchman to survive inspired Presbytery at its May, 1851, meeting to again take up the matter of sponsoring a religious newspaper. The following action was taken on the 22nd:

"The Presbytery of San Francisco believing that a Religious Newspaper in California would greatly advance the cause of Christ do hereby appoint the Rev. T.D. Hunt and the Rev. S.H. Willey to cooperate with the Rev. J.A. Benton as Editors, and the Rev. J.W. Douglas as office Editor to conduct such a paper to be established in San Francisco and they are hereby requested and empowered to make all arrangements for its speedy issue."

As a result the first issue of the Pacific appeared on August 1, 1851, as a weekly. Three of the four editors were New School Presbyterians. The fourth - the Rev. J.A. Benton of Sacramento - was a Congregationalist. The subscription price was eight dollars a year. After October 26, 1863, the Pacific came under the control of the General Association of the Congregational Churches of California and has remained a Congregational organ ever since. It is still being published.

On January 4, 1855, the first number of the Oriental or the Tung-Ngai San-Luk, an English-Chinese newspaper appeared in San Francisco with the Rev. William Speer, the Presbyterian missionary to the Chinese, as editor. This was one of the first Chinese newspapers to appear in the United States. Thirty-two numbers appeared, each consisting of ~~about~~ four pages about the size of our daily newspapers. The outside pages contained Chinese characters while the inside pages were in English. The only complete file of this paper known to exist is at the San Francisco Theological Seminary.

The next Presbyterian publication to appear was a monthly magazine of a scholarly



nature was the Pacific Expositor, edited by Dr. W.A. Scott of San Francisco. The first number was dated July, 1859. When Dr. Scott was obliged to leave San Francisco in the late summer of 1861, the editorship passed to Dr. George Burrowes who kept the magazine going to April, 1862. The Cumberland Presbyterians sponsored a monthly, the Pacific Cumberland Presbyter, which first appeared in December, 1860. The magazine had a precarious existence because of financial difficulties. It continued until 1872.

Anticipating the union of the Old and New School branches of the Presbyterian Church, the Occident was launched in January, 1868, as a weekly. This influential paper continued until July 4, 1900. For a time the Presbyterians were left without an organ. In the fall of 1902,

Arrangements were made with Dr. W.W. Ferrier, then editor of the Pacific, to bring out a special edition of the Pacific which would contain certain sections of definitely Presbyterian news and which would be called the Pacific Presbyterian. The first issue according to this plan appeared October 4, 1902. Dr. Ferrier continued to <sup>edit</sup> ~~publish~~ the Pacific Presbyterian until April, 1908. A determined effort was made to increase Presbyterian support but with little success. The Pacific Presbyterian managed to live to April, 1914, when it too was buried in the growing graveyard of Presbyterian periodicals.

In November, 1917, the <sup>Presbyterian</sup> Church Extension Board of San Francisco launched a monthly and picked up the name used by Williams - the Watchman. This periodical now appears ten times a year and serves Presbyterians throughout the northern part of the State. In November, 1935, the Southern California Presbyterian made its initial appearance. It also is published ten times a year and serves the Presbyterians in the southern part of the State.

#### PRESBYTERIAN INSTITUTIONS

San Francisco Theological Seminary was founded by action of the Synod of the Pacific meeting during the first week of October, 1871, in the First Presbyterian Church of Oakland. This came as another result of the union of the Old and New Schools in California. None was more active in promoting the idea of a Seminary than was Dr. W.A. Scott, then pastor of St. John's Presbyterian Church in San Francisco. Dr. Scott was one of the first four who served without pay on the faculty. He served as President



of the Board of Directors from the organization of the Seminary & until his death on January 14, 1885. Today one of the buildings of the Seminary at San Anselmo bears the name of Scott Hall in tribute to this great Presbyterian educator, author, and preacher.

For six years classes were held in St. John's Presbyterian Church and City College, both located near Union Square, San Francisco. In 1877 a building was erected at 122 Haight Street and all Seminary activities centered there for the next fifteen years.

This building is now the parish hall of the First Baptist Church of San Francisco. In the fall of 1892 the Seminary moved to its new campus at San Anselmo where two handsome

~~stone~~ cut-stone buildings had been erected and several residences for professors.

The material equipment of the Seminary has been greatly increased since then. ~~A campaign~~

~~for increased endowment was launched during World War II which resulted in more than~~

~~\$550,000 being raised. During 1947-1949 five new buildings have been added to the campus~~

~~including two apartment houses for married students, each housing twenty-one couples.~~

~~A new chapel-library is planned for the near future.~~ The student body in 1948-1949 numbered

about 140, ~~with the outlook~~ prospect of an enrolment of about 180 in 1949-1950. San

Francisco Theological Seminary is the only Presbyterian seminary west of Dubuque and is

third in size in the denomination. The present faculty consists of twelve professors/ and

several instructors. Dr. Jesse H. Baird, the president, served as Moderator of the

Presbyterian Church 1948-1949.

Occidental College was founded under Presbyterian auspices at Los Angeles in 1887.

The institution was incorporated under the name, ~~of~~ "The Occidental University of Los

Angeles, California," but the word College was substituted for that of University in

1892. The collapse of a land boom in southern California, which coincided with the

founding of the College, almost brought disaster to the newly born institution. The early

years were times of great financial difficulties. Out of the sacrifices of those early

days came a spirit of loyalty and devotion to the institution which is now a tradition.

The college moved from campus to campus during the first years of its existence.

A building was erected near Boyle Heights which was opened for use in October, 1888.

This was destroyed by fire on January 13, 1896. A new campus was secured in Highland

Park, about midway between the center of Pasadena and that of Los Angeles. Here the



College began its sessions in 1898. In 1910 the College moved again, this time to a campus of sixty-five acres at Eagle Rock. Several subsequent additions have been made to the ~~same~~ campus.

Occidental College has been fortunate in having several distinguished men serve as its president, including Dr. John Willis Baer, 1906 - 1916, and Dr. Remsen D. Bird, 1921 - 1946. Great material growth took place during Dr. Bird's incumbency with a new building being erected each year during the first decade of his administration. The institution is co-educational with a student body limited to 1,200. In 1910 the College severed its official connection with the Presbyterian Church but continues a close fraternal relationship with the denomination. <sup>to</sup> 11

#### IN PROSPECT

The Presbyterian Church, U.S.A., is now striving to meet the challenge in California presented by the great influx of people since 1940. National missions aid is being given to newly organized churches in strategic areas and special techniques are being evolved and used to meet present day conditions. Special attention is being given to the migrants. Presbyterian churches or missions have been established in California for such racial groups as the Russians, Chinese, Japanese, Filipinos, Spanish-speaking peoples, and the native Indians. The Synod of California owns a site of rare beauty for conferences on the shores of Lake Tahoe where a number of buildings have been erected. A number of other conference grounds sponsored by presbyteries or local groups are scattered throughout the State. Westminster Foundation work is being carried on in several university or college centers under the direction of full time college pastors.

After more than a century of history in California, the Presbyterian Church ~~looks~~ finds its outlook for the future in this State to be bright and promising.



FOOTNOTES

1. Overland Monthly, Feb. 1835, p. 180. In article by Albert Williams on "Early Presbyterianism."
2. The other three were: Rev. T.M. Leavenworth, an Episcopalian, who arrived in San Francisco on April 18, 1847, as chaplain of Col. J.D. Stevenson's regiment. Leavenworth later gave up his work as chaplain and opened a drug store in San Francisco. Rev. Chester L. Lyman, a Congregational minister, arrived in San Francisco on July 3, 1847, and was working throughout northern California as a surveyor. Chaplain Walter Colton, a Congregationalist, was alcalde at Monterey for about three years after July, 1846. See article by C.M. Drury, "A Chronology of Protestant Beginnings in California," California Historical Quarterly, June, 1947.<sup>9</sup>
3. Hunt's Journals are at the San Francisco Theological Seminary, San Anselmo, Calif.
4. Original Minutes of the Presbytery of San Francisco are on deposit at the San Francisco Theological Seminary.
5. Op. cit., p. 19.  
James
6. Woods, Recollections of Pioneer Work in California, p. 5.  
See
7. John Astle's article on Dr. Scott, California Historical Quarterly, June, 1848, pp 149 ff.
8. Pacific Expositor, June, 1861, p. 542, which quotes the Los Angeles Star.
9. James Curry, History of The San Francisco Theological Seminary p. 78. However, Edward A. Wicher in his The Presbyterian Church in California, 1849-1927, p. 140, states that Dr. Fraser "is credited with the organization of something like one hundred and twenty-five churches in all." It may be that Curry was referring only to California whereas Wicher included churches founded by Fraser in other states.
10. See article by C.M. Drury, "Presbyterian Journalism on the Pacific Coast", The Pacific Historical Review, December, 1940. San Francisco Theological Seminary has the only complete file known of the Occident.
11. Information from R.G. Cleland's The History of Occidental College, 1887-1937.



## Chapter XXXIV

### ~~HISTORY OF THE EPISCOPAL CHURCH IN CALIFORNIA~~

**Edwin Moss**

Living as we are in days of social, economic and religious thought change rapidly activating the lives of people, we are apt to feel that the progress of the last two or three decades has been due in large measure to our modern ingenuity. It is well, therefore, at the outset of this brief sketch of the work of the Protestant Episcopal Church of America in the State of California to remind ourselves that there is no rapid progress of today which has not in some measure been distinctly influenced by centuries of the past. In fact, it may be said, were it not for foundations of truth and right, courage and faith, firmly laid more than four score generations ago, our present progress would not be possible.

To evaluate the life and growth in California of the Protestant Episcopal Church, it will be necessary, briefly, to state how great sustenance has been drawn not only from the church in America but also from the Mother Church in England, which has her roots imbedded in bygone centuries.

Politics was greatly entwined with religion in England of the 16th century, and religious pressures for political ends became a common procedure. The Book of Common Prayer was authorized for use in the churches by the legislators of the realm, and in order to bring about a semblance of unity in worship among the clergy and people, the Acts of Uniformity and Supremacy were passed. These acts, intended for the establishment of law and order, led to much confusion. Fear crept in among clergy and people, and the



final effect of the pressure of authority was to divide the national church. Movements set forward with good intent to bring about a uniform practice and teaching within the church were later recognized to be ill advised. If unity of the Spirit was to be attained, difference of approach to that unity must be recognized. It was evident that freedom of expression and action so desired by many, now bound by the chains of political and religious legalism, could only be obtained by seeking a new and free environment. America was the new world.

Before the more general historical development of the work of the Episcopal Church in California is related, mention should be made of the incident when in 1579 Sir Francis Drake, seeking adventure and sailing up the Pacific coast, was obliged to seek harbour for necessary repairs to his ship. He finally reached a point now known as Drake's Bay, situated about twenty-five miles north of the Golden Gate. Here the ship remained from June 17th to July 23rd, 1579. The Reverend Francis Fletcher, a clergyman of the Church of England and Chaplain to Sir Francis Drake, using the Prayer Book of the Church of England, read services not only as was customary on ship, but also on the land, when on St. John Baptist's Day, June 24th, he "preached the gospel with much fervency". This incident is memorialized by the erection of an Ionic Cross in The Golden Gate Park, San Francisco, and is known as the Prayer Book Cross. A portion of the inscription thereon reads "First Christian Service in the English tongue on our Coast" - - - "First use of Book of Common Prayer in our



Country". This incident is of interest, and although no direct historical evidence of advance can be traced from this early date, nevertheless it does indicate an early Christian missionary enthusiasm to give the gospel message to the simple red-skinned natives who "flocked in considerable numbers to the scene".

In the year 1848 gold was discovered in California, and adventurous people came in large numbers to the areas of the coast and interior hill districts. The little Spanish port of Yerba Buena, the name of which was changed to San Francisco in 1847, had previously seen little activity at the landing depot, and now within a year had become <sup>a</sup> ~~the~~ thriving city ~~of San Francisco~~ with 30,000 inhabitants. It is into this period that the Episcopal Church sowed its seeds of religious worship, which in later years has grown into a great tree of valued worth in California.

Many able men of deep religious conviction came from the East to the "New World" of the West, and, be it to their lasting credit, their religion had become their life, ~~and~~ In their new living area they were impelled to group together for their mutual worship of Almighty God.

Deep need was felt for leadership and spiritual direction, and, as a result, a message was dispatched to an interested group of people in New York, requesting a clergyman be chosen and sent to San Francisco to take up the important missionary task. The Rev. Flavel S. Mines was called, and arriving in San Francisco, officiated on July 8th, 1849, at what was to be the first of the regular services in Holy Trinity Church. The Rev. Dr. J. L. Ver Mehr, appointed by the official Board of Missions of the Protes-



tant Episcopal Church with headquarters in New York, arrived via Cape Horn the following August to take up the work which he found already begun by Mr. Mines. The condition, however, was such that the two clergymen found ample scope for their activities, and after services for some months held in the residence of Mr. Frank Ward another parish was organized known as Grace Church, and the new Church was opened for services July 20th, 1850.

With the influx of people and the urgency to meet their spiritual needs, the apparent lack of interest from the East impelled the small group of clergymen and devoted laymen to call a convention for the regular procedure to procure a Bishop to oversee and organize the expanding work; and thus on July 24th, 1850, the first Convention of "The Church in California" was formed and held in Holy Trinity Church, San Francisco.

The "premature diocese" was now to grapple with its problems which were difficult and many. Only in Sacramento were services regularly performed apart from San Francisco. Occasional services were held in Stockton and Marysville.

The Rev. Flavel S. Mines, first rector of Trinity Church, died August 5th, 1852, and was succeeded by The Rev. Christopher B. Wyatt of New York, who took charge of the work on February 19th 1853. Rapid growth had taken place during the three years of regular services, and later The Right Rev. W. I. Kipp D.D., writing in Early Days of My Episcopate, states "the parish was in the very height of prosperity, with a noble, energetic congregation, comprising as much intellect and cultivation as I ever saw gathered in a similar assemblage". The Rev. D. O. Kelly, in the History of the Diocese of California, referring to the report of the



Standing Committee at the Second Convention held on May 4th, 1853 ~~the~~ notes "that in San Francisco, Trinity Church and Grace Church are in a progressive condition. They are, however, insufficient to perform the Church work in this growing metropolis... + + + There is a numerous population too far removed from both, to whom the Church might and ought to be brought". This condition, long existing and now urgent, finally became known to the members of the Mission Board and the Church in New York, with sufficient impact to arouse interest in this far-off missionary field. The general Convention gathered for the triennial meeting in New York in October 1853, and the growing importance of so fertile a missionary field was emphasized, with the result that the Rev. William Ingraham Kip, D.D., rector of St. Peter's Church, Albany, N.Y., was elected as the first missionary Bishop of California and was consecrated on St. Simeon and St. Jude's Day, October 28th 1853. Within two months he had left for his new field of activity and adventure. Due to engine difficulty and consequent mishap, the ship which was to take the Bishop to San Francisco, had sought harbour in San Diego and was obliged to remain. On the Sunday, January 22nd, 1854, the first service in California by a Bishop of the Episcopal Church was held in a small court room in San Diego. John Reynolds, a chaplain of a nearby army camp, had previously held services of the church in this room, made available to the Bishop. After the delay of a week Bishop Kip finally arrived at his destination of San Francisco on Sunday, January 29th, after forty days travel from New York!

No time was lost upon the arrival of the Bishop for him to



evaluate the work of the Church, and personally to encourage and help the three clergymen on the staff. What a challenge indeed to establish and build the Church in so vast a territory as California, and at the time only two church buildings of the Episcopal Church throughout the State! On the occasion of a visit to San Jose in "The Early Days of My Episcopate", Bishop Kip writes of "the large fields of waving grain; and of the herds of wild cattle and wild horses ranging over the plains with no houses or fences to be seen." Slowly but surely the work was established, Churches built and clergy placed in charge. St. Paul's, Benicia, St. John's, Marysville, St. John's, Oakland, Nevada City with Grass Valley, all showed signs of definite growth that first year of administration. There were now six clergy added to the staff, and forty-four persons had been confirmed, and one hundred and four baptisms reported. During October 1855, the Bishop made an extended journey into Southern California. No services had hitherto been held in Santa Barbara, a town of 1200 inhabitants, most of whom were <sup>of</sup> Spanish descent. Los Angeles, with a population of 5,000, had no established Episcopal Church service.

A new phase in the life of the Church in California is opened with the advancement from a **Missionary District** to a **Diocese**, and recognized by the General Convention of the Church. Bishop Kip, who had been nominated by the Convention of 1853 as a missionary Bishop, on February 5, 1857, at the **Diocesan** Convention meeting in Grace Church, Sacramento, was elected by the Diocese to be its first **Diocesan**. The election, however, was not accepted by the Bishop until the following August. At this time there were four parishes



self supporting, six needed missionary assistance, and six mission stations where work was in the initial stages. The report to the Convention in 1858 showed 599 communicants; ~~A~~total contributions for all purposes, \$8,702.37; ~~N~~ine Sunday Schools. Much growth took place during the next sixteen years.

The second visit to Los Angeles by the Bishop was made in February 1865 after the appointment of Rev. Elias Birdsall as missionary in charge. The work rapidly became such that both in extent of territory and labor it was beyond the ability of any one bishop to adequately serve. Division of the area for administration was inevitable.

Appeal was made by the Diocese of California to General Convention and in 1874 the Missionary Jurisdiction of Northern California was set aside and the Rev. J. H. D. Wingfield, D.D., rector of Trinity Church, San Francisco, was elected Bishop. The Rev. D. O. Kelly was appointed to the special charge of the expansion of the work in the San Joaquin Valley, with Fresno as the chief centre. It was customary to endeavour to hold regular services in a settled area, if there were ten or twelve communicants loyal to the church. During the next seven years, six missionaries were added to the staff, and in 1892 the Rev. Louis C. Sanford was placed in charge of Fowler and Selma.

Progress was also being made in Southern California, under the able leadership of the Rev. A. G. L. Trew, the Rev. John A. Emery, and the Rev. Henry B. Restarick, and it was definitely felt that help should be given for the development of this area. In 1877 the Bishop of California organized four districts, later to be known as



Convocations, with a Rural Dean in charge of each, to oversee the development of the mission areas. The Rev. A. G. L. Trew was the first Dean of Southern California. Here are the beginnings of what later was to be the Diocese of Los Angeles.

With advancing years, Bishop Kip found the rapidly growing area of Southern California advancing beyond his ability to cope with the situation, and at the Diocesan Convention in 1889 requested an assistant Bishop. The request was granted and on February 5, 1890, a special convention was called and held in Trinity Church, San Francisco, when the Rev. W. F. Nichols, D.D., was elected. A month later he announced his acceptance, and was consecrated to the office of Bishop in St. James' Church, Philadelphia, on June 24th, 1890, after which he proceeded to California to take up his duties. Some indication of the rapid growth can be given in the increased number of communicants to 8,524. <sup>The</sup> Clergy list <sup>was</sup> now 99; parishes and missions, 81; Church buildings, 61; Rectories, 18.

After thirty-six years of loyal devotion, leadership and consecration as a spiritual shepherd of the constantly enlarging flock in the Diocese of California, the Right Rev. William Ingraham Kip, D.D., passed on the staff of office to his assistant, Bishop W. F. Nichols, who now with vision and strength steps into the future life of the church.

Bishop Kip was no longer able to take journeys or preside at meetings, so that the Convention held February, 1892, was under the administration of Bishop Nichols. Pressure for the division of the Diocese had been increasing by clergy and laymen resident in the Southern area, and the wisdom and foresight of Bishop Nichols was evident from the fact the Convention was called to meet in St. Paul's



Church, Los Angeles.

<sup>In</sup> his first Convention address, Bishop Nichols spoke of the need for fuller Episcopal oversight. This need was emphasized for the next three successive Conventions so that in 1895 the "strong and united action" advocated by the Bishop was brought before General Convention, which met in October of that same year. By unanimous vote, consent was given to the division of the Diocese of California, and the formation of the Diocese of Los Angeles. The new diocese was to be bounded by the counties of Santa Barbara, Ventura, Los Angeles, San Bernardino, Riverside, Orange, and San Diego.

Bishop Nichols elected to remain in the old diocese for his jurisdiction, and then called the primary convention for the new diocese to assemble in St. Paul's Church, Los Angeles, Tuesday, December 3rd, 1895. Upon casting the first ballot, the Rev. Joseph Horsfall Johnson, D.D., rector of Christ Church, Detroit, Michigan, was elected, the vote thereupon being made unanimous. The consecration of the Bishop-elect took place in Christ Church, Detroit, on February 24th, 1896. His first official act after arrival in the diocese was to appoint the Rev. A. G. L. Trew, D.D., as examining chaplain. Dr. Trew, from the time of his coming to California, had been an ardent believer in the future life and work of the Episcopal Church in the Southern part of the State. ~~We now find~~ The population of Los Angeles had <sup>now</sup> grown to 75,000. In the new diocese there were over 5,000 confirmed persons, 8,000 baptized into the Church, 43 parishes and missions, and 37 clergy. There <sup>(north)</sup> were left in the Diocese of California over 8,000 confirmed persons,



52 parishes and missions, and 80 clergy.

It is not our purpose to give statistics to record the growth of the work of the Church during the first half century from the time of the first service held in California, but rather to reiterate the words of Bishop Nichols in his Convention address of 1899. Speaking of "the count the communities about us will invariable take. They will know us by our fruits".

With ever enlarging opportunities for service, and ever widening vision, the Episcopal Church advanced to where three Bishops now oversee the territory that was originally under the charge of one. Now that Bishop Nichols was relieved of much territory to the South in the new diocese of Los Angeles, he set about to consolidate his own area, and to advance in the missionary activities. The Rev. John A. Emery was made Archdeacon for this purpose, and to be the "eye of the Bishop" in matters requiring attention or adjustment.

From the time that the missionary jurisdiction of Northern California was set aside in 1874, growth in this northern area was slow because of the transient nature of the population and the long distances between the small mining communities. Constant changes took place among the clergy, which again made the work difficult. However, in 1894 we find that in the Sacramento area more attention was given to farming and fruit industries. Slowly but surely the missionary districts became more stable. Bishop Wingfield's health at this time had failed, and on July 27th, 1898, he died. The General Convention met the following October and elected the Rev. William Hall Moreland, rector of St. Luke's Church, San Francisco, as the Missionary Bishop of Sacramento, and he was consecrated in



his own church on January 25th, 1899. This was the first consecration of an Episcopal Bishop on the Pacific Coast. Bishop Moreland now set out with enthusiasm and zeal in his new work and held the vision of the creation of a diocese, thus relieving the missionary board of the church of financial support. During the next ten years the clergy list grew to 36, there were 2,887 communicants, 48 parish and missions. The Endowment Fund for the Episcopate reached the sum of \$75,000.00. Application was made to the General Convention meeting in October, 1910, for the Missionary District to become a Diocese. It was granted, and The Right Rev. W. H. Moreland became the first Diocesan.

It was in 1906 that the great catastrophe of the fire in San Francisco, following the earthquake, created a two-fold effect upon the church. The loss of income from the main supporting parishes brought about an increased help from the surrounding districts. At the Convention in 1907 the clergy and delegates from the Diocese "met in a spirit of thankfulness, of calmness and good courage somewhat remarkable". And in the Memorial of Gratitude "The Lord was not in the earthquake nor in the fire, but in the still small voice which in that dreadful hour spoke to our consciences". Under such circumstances as prevailed, is it any wonder that under God's direction and the leadership of Bishop Nichols the Church moves boldly forward in the next two generations. States the Bishop in his convention address: "We must in nothing be willing to be little, either in plan or in man."

Thus, we find just two years later in 1908 a committee was appointed to survey the possibilities of the expansion of the work



in the interior counties. In January 1910, the report was submitted to the Convention, and it was recommended that action be taken for the setting apart of the Convocation of San Joaquin, to be constituted as a missionary district. The following October, at the General Convention, assent was given to the petition, and the Missionary District of San Joaquin was created.

The Rev. Louis Childs Sanford, Secretary of the Eighth Missionary District, who in 1892 was in charge of the mission of Fowler and Selma, in the Missionary District of Northern California, was elected the first Bishop and duly consecrated in the Church of St. John the Evangelist, San Francisco, on January 25th, 1911. At the primary Convention held in St. James' Church, Fresno, there <sup>were</sup> ~~was~~ in attendance 11 clergy and 25 lay delegates.

The foundations of the Episcopal Church in California through the foregoing years have been firmly laid, and the succeeding years is a period of phenomenal development. For jurisdictional administration California is now divided into four areas. In the north the Diocese of Sacramento, in the centre on the coast the Diocese of California, to the East the Missionary District of San Joaquin, and to the South the Diocese of Los Angeles. Particularly in the Dioceses of California and Los Angeles the expansion was rapid. The need of assistance for the administration of these large areas was keenly felt, and at the Convention of the Diocese of California in 1919 the Rev. Edward Lambe Parsons D.D., rector of St. Mark's Church, Berkeley, was elected as Coadjutor Bishop. After his consecration he assisted Bishop Nichols and gave to the Diocese that sound leadership which is the embodiment of love and devotion to



the office of Bishop. In the Diocese of Los Angeles, Bishop Johnson, now 72 years of age, needed the vigorous help of a younger man, and at the special Convention on April 7th, 1920, the Rev. W. Bertrand Stevens, Ph.D., rector of St. Mark's Church, San Antonio, Texas, was elected as Coadjutor Bishop. After his consecration in St. Paul's Pro-Cathedral October 12th, 1921, he entered upon his work with vision and enthusiasm, which through the years brought to him the love and devotion of the members of the diocese.

Let us now take a view of the growth in the work of the Episcopal Church in the State as a whole. In 1925 in Sacramento Diocese, 23 clergy, 42 Parishes and Missions, 5,092 baptized persons, 125 Sunday School teachers, 981 scholars. In California Diocese, 92 clergy, 75 Parishes and Missions, 18,760 baptized persons, 620 Sunday School teachers, and 5,156 scholars. In San Joaquin District, 17 clergy, 20 Parishes and Missions, 3,252 baptized persons, 73 Sunday School teachers, and 584 scholars. In Los Angeles Diocese, 126 clergy, 94 Parishes and Missions, 36,325 baptized persons, 976 Sunday School teachers, and 8,721 scholars. In the State of California the church had grown to 258 clergy, 231 Parishes and Missions, 93,429 baptized persons, 1,794 Sunday School teachers, 15,442 scholars. Total contributions \$1,053,784.99. This indeed is but the beginning of huge expansion. The Bishops were men of vision and fortitude and well able to grapple with the rapidly changing conditions within the whole State.

William Ford Nichols, Bishop of California, died on June 5th,



1924, after thirty-one years of devoted service to the Church as Bishop. He was a man beloved by those who knew him. His long and difficult journeys in the earlier days of his Episcopate were undertaken in the spirit of a true pioneer. The Staff of the office of the Bishop of California was passed on to the Bishop Coadjutor Edward Lambe Parsons, D.D., under whose administration the diocese was strengthened both in its parochial and institutional spheres.

Joseph Horsfall Johnson, D.D., Bishop of Los Angeles, died on May 16th, 1928, almost four years after the Bishop of California Diocese. Known as "The beloved Bishop", he endeared himself to the hearts of his people. Not only was he a great source of spiritual strength, but was keenly aware of the need of social betterment within the community. Many institutions were nurtured under his care, outstanding among which is the Good Samaritan Hospital. Less than a year before his death he was able to announce that over a million dollars had been secured for this most worthy project.

The six years of partnership which the Coadjutor Bishop enjoyed with the Bishop, brought to William Bertrand Stevens, D.D., a profound sense of the growing importance of the life of the Episcopal Church within the community. Thus with missionary zeal and Christian courage he set forth to face the colossal task confronting him. The Diocese now comprised 140 clergy, 122 Parishes and Missions, nearly 39,000 baptized members, and over \$1,000,000.00 annual expenses. A special Convention was called for March 11th, when the Rev. Robert B. Gooden, D.D., Headmaster of Harvard ~~Boys~~



*for Boys*  
School, was elected as Suffragan Bishop, and consecrated in St. Paul's Cathedral, Los Angeles, May 27th, 1930. Through the succeeding years, Bishop Gooden was given special oversight within the Diocese of Christian education and social service activities, into which endeavors he poured the richness of his ripe experience.

Time passed that inevitable changes in administration in the Sacramento Diocese must take place. Bishop Moreland, after thirty-four years of consecrated service to the Diocese, and having passed through the most difficult period of the depression, desired a Coadjutor Bishop. The Rev. A. W. Noel Porter was elected and consecrated on May 23rd, 1933. The Following November 8th, Bishop Moreland resigned from his administrative duties at the age of 72. The work had progressed to 28 clergy, 53 Parishes and Missions, 6,047 baptized persons.

During the next seven years, the Church moved steadily forward with the greatest activity taking place in the coastal areas. Again the moving tide of people began coming into what remained of the original Diocese of California -- the Diocese originally comprised the whole State -- and under the fine leadership and brilliant scholarship of the Bishop, The Right Rev. Edward L. Parsons, D.D., consolidation was made for further advance. The burden of responsibility became too heavy to be carried alone and assistance was sought with a view to relinquishing the administrative responsibility of the Diocese. A meeting of Convention was called and the Rev. Karl Morgan Block was elected as Bishop Coadjutor and consecrated on September 29th, 1938. Bishop Parsons not only endeared himself to the hearts of his people in the Diocese but also became, and still is, one of the outstanding Bishops of the Episcopal Church



in America. Upon his resignation in 1941 Bishop Block became the Diocesan. At that time there were 100 clergy, 82 Parishes and Missions, 23,500 baptized persons, 702 Sunday School teachers, and 6,857 scholars.

The Right Rev. Louis Child Sanford, Bishop of the Missionary District of San Joaquin, and resident in Fresno, in 1942 attained the age of 75 and requested to be relieved of his administrative duties. The district under his charge was definitely beset with rural problems, and progress although sure was slow. A survey of the whole field was made, after which the Rev. Sumner D. Walters, Rector of Alameda, California, was elected as second Missionary Bishop and was duly consecrated on January 6th, 1944. Under the vigorous leadership of the Bishop and the influx of people into the district, great advancement in the work is taking place. There are 30 clergy and 25 Parishes and Missions, 5,750 baptized persons, 125 Sunday School teachers, 1,082 scholars.

During the intervening period, the most rapid development in California took place in the southern part in the Diocese of Los Angeles. Under the statesmanlike leadership of the Bishop, the Right Rev. W. Bertrand Stevens, D.D., and his assistant, the Right Rev. Robert B. Gooden, D.D., the challenge of the incoming tide of people and the extension of the work was met at every turn. It was an exacting task, under the strain of which the health of Bishop Stevens began to fail, and on August 22nd, 1947, the Bishop passed to his rest. It is too soon to evaluate the greatness of the man and his work. The Diocese had grown by "leaps and bounds" during his episcopate, a real scholar and Christian gentleman who



made a great contribution not only to the work of the Episcopal Church in California, but also in the Church throughout America.

The Suffragan Bishop, having attained the age of 72, resigned his office that same year, just prior to the death of Bishop Stevens. Under the direction of the Spirit of God, much of the success of the recent years can be attributed to the loyal and devoted service of these two great Bishops.

At the Annual Convention held in St. Paul's Cathedral on January 28th, 1948, The Rev. Francis Eric Bloy, D.D., Dean of St. Paul's Cathedral, Los Angeles, was elected Bishop and duly consecrated on April 21st, 1948. Assistance to carry out the heavy duties of the Diocese was immediately felt and at a Convention called October 21st, 1948, the Very Rev. Donald J. Campbell, Dean of Christ Church Cathedral, Springfield, ~~Mass.~~ Mass., was elected and consecrated to the office of Bishop on January 25th, 1949.

During the one hundred years from the time of the organization of the group of Christian people in Holy Trinity Church, San Francisco, in 1848, what a transition has taken place! Then, there were two church buildings and three clergymen regularly at work. Today throughout the State of California the branch of the Christian Church, under the direction of the Protestant Episcopal Church, now has 385 clergy, 322 Parishes and Missions, 106,530 baptized persons, 2,382 Sunday School teachers, and 23,089 scholars. The total value of property is \$16,688,903.67.

In addition to the ordinary Church buildings, there are 2 hospitals, 1 Divinity School, 1 school for training of women,



3 for child care, 2 accredited schools, 1 Seaman's Institute, 2 Homes for the aged, as well as other social institutions.

In 1949 the 56th General Triennial Convention was held in Grace Cathedral, San Francisco, when Bishops from the whole American continent gathered. The special guest was the Most Rev. Cyril Foster Garbett, D.D., Archbishop of York, England.

This brief sketch would not be complete without a deep tribute of appreciation to the women of the Church, who through the organization of the Woman's Auxiliary have done so much to bring about the progress and development of the work of the Church. Together with the great leaders of the Church are those whose devotion and labor is unsung. In the words of the ancient writer of the Book of Ecclesiasticus: "And some there be which have no memorial ----- whose righteousness have not been forgotten. Their bodies are buried in peace, but their name liveth for evermore".

Not in fabric, not in numbers, not in prestige lies the advance of the Church, but in the Spirit of God in the hearts of men, translated into human society. The success of the past is a challenge to the future. Te Deum laudamus!



*Insert here the names from p. 12)*

"Reformed," <sup>is</sup> a name well known on the Continent, but not so familiar in America.

However there are Reformed Churches extending from the Atlantic to the Pacific, and from many sections in Canada to the Southern States of the Union.

"Reformed, and from what have you been reformed?" ~~That~~ is a very common question ~~which we are asked. Sometimes members make the same inquiry.~~ The answer is in the full title of the Reformed Church in America, "The Church of Jesus Christ Reformed according to the Word of God." In part ~~then we find~~ <sup>is</sup> the answer in the Reformation, but for the whole one must go back to the Church of the Apostles and the Old Testament. The Reformed Church is the Catholic Church, Reformed.

A reformation was necessary because the people needed the Bible translated in their spoken language and the Church did not permit it, even persecuting to the death those who attempted a translation. The people needed to hear their language spoken in the worship services which to them were conducted in a foreign tongue. Power was in the hands of one man, the Bishop of Rome, selfishness and greed existed in high places, the Church was no longer living by the Word of God. All of which made necessary a reformation which was brought about and the Church went on Reformed.

The reformers never separated from the Catholic Church. When early in the sixteenth Century Martin Luther nailed his ninety-five theses to the door of the Castle Church in Wittenberg he did it because he wanted to reform the Church, he did not intend to leave it. The Reformation was an act of the Church itself. Independently of the German Reformation there was a movement of Reformation in Switzerland, first under the leadership of Ulrich Zwingli and later of John Calvin. The movement also spread into France, Bohemia, Poland, Hungary, the Netherlands, and across the Channel into England. And the Church Reformed was found in all of these countries, even in Luther's Germany under the Elector Frederick of the Palatine. It is from this movement that the name Reformed was applied to the Church which was the Church of the Apostles and the Prophets.

George P. Fisher in his book, "The Reformation", affirms that the center of the Reformation was laid in Germany, Switzerland and the Netherlands. When it once began in the Netherlands it grew rapidly. And when independence for this country



was achieved through the stubborn resistance of the people and the gallant leadership of William of Orange against the incredible persecutions of the Spanish Duke of Alva, the Reformed Church became the establish Church of the Country. And throughout the centuries following it has remained the Church of the lowlands.

It is in this Church that the Reformed Church in America and the Christian Reformed Church have their roots. More than three centuries and a score of years ago the first Reformed Church minister set foot upon this continent in New Amsterdam, what is now New York. There he organized a congregation of fifty members preaching the Word of God and administering the Sacraments to them. Since that early date there has been a continuous Reformed Church ministry in America expanding westward until it reached ~~Los Angeles and San Francisco~~ in California. Comparatively the growth of the Reformed Church in America has been slow, depending chiefly upon immigration from the Netherlands and internal growth for its membership. It was not until 1764 that a single Reformed Church used the English in its services of worship. And it was at that time that there was a bitter struggle which split the Church because one party wanted to remain closely allied with the mother Church, while the other party wanted to adapt itself to the new world. But even though the Church has remained small yet it has been of great influence in <sup>America</sup> ~~our country~~ and on the Mission fields of the world. And today its membership has grown cosmopolitan, especially on the West Coast, ~~for California~~. There are members from all the larger denominations and from practically every country in Europe in it today.

In the early part of the present Century at about the time of the first World War members from Reformed Churches started to come to ~~this beautiful State of~~ California. Many of these people were of recent immigration from the Netherlands and from Dutch extraction out of Michigan, Illinois and Iowa where in 1847 large colonies of Hollanders had been planted. It was in these settlements that the Christian Reformed Church had its origin and growth. At the time of the immigration in 1847 there was but one body, the Reformed Church in America. When the colonists, who for the most part were staunch churchmen,



first settled in Michigan they organized a Classis and soon united with the Reformed Church in America. This was a natural thing to do ~~and as they believed the wise and christian way to do~~, because they were of the same doctrine and persuasion, and they had been helped on their way which was greatly needed. But there were some who were not fully satisfied with the new relationship and as a consequence certain Consistories withdrew from the Classis of Holland who became the leaders in what ~~finally~~ became the Christian Reformed Church.

Today both denominations are found side by side in many of the States of the Union and this is also true in California. The Reformed Church in America has the oldest Seminary for the training of ministers in the United States. It is located in New Jersey where the early fathers of the church planted it. Another Seminary is located in Holland, Michigan, the Western Theological Seminary from which also hundreds of men have graduated and gone into the churches of the denomination and else where. Rutgers University, now of the State of New Jersey, but formerly a College of the Reformed Church still holds allegiance to the denomination. Hope College at Holland, Michigan, Central College at Pella, Iowa, and Northwestern Junior College, <sup>Orange City, Iowa,</sup> soon to become a four year College, are institutions of the Reformed Church in America. To these Colleges go many of the young men and women of the Churches in California for their higher education. The Christian Reformed Church has Calvin College in Grand Rapids, Michigan, an institution of accredited higher learning to which their young people from California go. And at Grand Rapids, Michigan they have their Seminary from which the churches receive their ministers.

#### The Reformed Church in America in California

It was ~~not until~~ about 1923 that the first Home Missionary of the Reformed Church arrived in California. <sup>He</sup> ~~It~~ was the Rev. Martin Flipse, who had been serving large churches in the far East and Middle West sections of the Church. He felt called of God to find the brethren who had come to settle on the West Coast, and if possible to organize them into a Church, and further to preach the Gospel to those who were without. In this he succeeded for he was instrumental in organizing the Hope Reformed Church located now at 344 W. Florence Ave. in Los Angeles.



This was in the fall of the year 1923 and so it is now just past the Quarter Century mark that the Reformed Church in America began work in California.

Soon after Hope Church was organized there were almost every Sunday morning some people from Clearwater and Hynes present in the services. One of them, Mr. Andrew Rodenberg, one day said to the minister, "you must come and preach in Hynes some of these days," to which the minister replied, "do you mean that?" "Yes," said Mr. Rodenberg, "I most assuredly do and to prove that I mean it I will get a Hall for you to preach in." It was in this manner that work began in what was then Hynes and now is Paramount, California. This was early in 1924 and for that summer a theological student from the Seminary in Holland, Michigan, was obtained to preach and to survey the field. Another student was secured the next summer, Mr. Jacob A. De Jong, who labored hard and was able to unify the people. In the month of October the Church was organized and it was called the Clearwater-Hynes Reformed Church. Today this church is the Emmanuel Reformed Church of Paramount. That same fall this Church called a man from Oak Harbor, Washington, who labored with success for the establishing of the Reformed Church Denomination in California. He was the Rev. Marinus Cook, who came in the Spring of 1926, and under him a small group of devoted christians were able to build their sanctuary which is still serving the congregation. The Rev. Mr. Cook went all out for Church Extension, his own church was a mother to a new church three times during his ministry. Each time a large number of his membership was dismissed to organize another Church.

One of the groups which left was organized into the Reformed Church of Artesia. This took place in 1932 when thirty eight families were dismissed to the new organization. This made the third Church of the Denomination in California. To have a Classis the Constitution requires three ministers and three elders, and now this number were there because the Rev. Henry Beltman had become pastor of the Hope Reformed Church and the regional missionary, the Rev. Martin Flijsse had become supply pastor of the Artesia Church. To have a Classis of California was very desirable because of the extreme distance between the churches here and those in Washington. In 1933 a request came from the Central part of the State for the



organization of a Church in the city of Ripon. The following year a church was organized there and the same year a request from some people in Bellflower was granted and a church organized. <sup>Thus in 1934</sup> ~~Now~~ there were five churches and it had become feasible to form a Classis.

The Reformed Church government is representative. The local church is governed by a Consistory composed of elders and deacons elected by the members of the Church. Churches of a community or district join one another by delegates, a minister and an elder of each local church, to form a Classis. The Classis again delegates four of its ministers and four of its elders to unite with other delegates from other Classes to form the Particular Synod. The Particular Synod delegates ~~to~~ ministers and two elders, or more according to the number of members in the Classis, from each Classis, to form the General Synod. There are four ruling bodies in the Reformed Church, of which the Consistory is the first and the others follow in the order of Classis, Particular Synod and General Synod.

The Churches in California belonged to the Classis of the Cascades, the center of which is in the State of Washington. Every meeting of the Classis, of which there are two every year as a minimum, it required from two to three thousand miles of travel for the delegates. The churches therefore as soon as possible requested that a Classis be organized for California. This was granted in ~~May~~ of 1935. In June of the same year the five churches of California became a Classis.

When the churches were once organized a strong foundation was laid to do Church Extension work. Some of the outstanding leaders in this <sup>was</sup> ~~were~~ first of all the honored and revered senior pastor in California, the Rev. Martin Flipse. With him were the Rev. Marinus Cook and the Rev. Henry Beltman, D.D., of the ministry, and of the eldership were Mr. Luke De Vries, of the Hope Reformed Church and Mr. Henry Vos of the Artesia Reformed Church. These men together with many ~~other~~ men and women gave liberally of their time and talents to the work of ~~Ex~~ extension and building a strong Reformed Church in California. One of the first churches to be organized was the Trinity Church of El Monte where the late Rev. Elmer Borr became pastor. He too was greatly used of God to lay the foundation



for the building of the Reformed Church in the State. Today the Classis is one hundred percent in favoring and encouraging the work of extension in many localities, both in the Southren and Central sections of the State. A strong Extension Committee composed of members of the Classis is always on the lookout for new fields. ~~The fields are ripe unto the harvest and the laborers are few.~~

The result of this work is seen in that in the last ten years ten new churches have been added to the roll. Nine of these came into existance by organization and the tenth came fully organized and ~~maned~~, which is the Church of Christ (Chinese) in the State Capitol. In all there are now sixteen churches and the seventeenth is in process of being organized. Already there is a strong Sunday School and worship services are being held every Sunday.

The Classis of California is interested in the whole program of the Denomination. Many of the churches have a share in paying the salary of a Foreign Missionary or of a Home Missionary. Large sums are annually contributed to the Educational Institutions and the work of education in general in the denomination. Several of the churches receive monthly offerings for the Christian Day Schools. The Classis of California expects when the hundred years history of its organization in the State of California is written there will be Reformed Churches throughout the State and a strong evangelical College of the Denomination some where centrally located to which its youth can go.

The year the Classis of California was organized there were 536 members in full communion and 466 members by baptism, 1002 in all. The churches raised that year for all purposes the sum of \$19,794. Thirteen years after its organization there are 2,310 members in full communion and 1661 baptized members or a total of 3,971. And in this thirteenth year \$175,234 was raised for all purposes in the denomination, which means that each family gave on the average of \$150 or each member \$75.

The 1949 report to the General Synod of the Reformed Church in America from the Classis of California was as follows:

| Churches | Pastors                 | Addresses                            |
|----------|-------------------------|--------------------------------------|
| Artesia  | Rev. Richard A. De Jong | 18523 S Walnut St<br>Artesia, Calif. |



|                                         |                     |                                           |
|-----------------------------------------|---------------------|-------------------------------------------|
| Artesia II.                             | H. J. Abersson      | 11961 E 16th St. Artesia                  |
| Bellflower, Bethel, John Nieuwsma       |                     | 9420 E. Bellflower Blvd.                  |
| Bellflower, Mayfair, Leonard P. Wezeman |                     | Bellflower,<br>9656 Bellflower Blvd.      |
| El Monte, Trinity                       | Peter Bol           | Bellflower<br>912 E. Hemlock St. El Monte |
| Los Angeles, Hope                       | Donald K. Blackie   | 343 West 73rd St., Los Angeles            |
| Los Angeles, Park Hills Collegiate      | Henry Beltman       | 4591 Northridge Dr. Los Angeles           |
| Modesto, Paradise Community             | Nicholas Gosselink  | 1413 Harris Ave., Modesto                 |
| Oakland, Sobrante Park Community        | Edward E. Fikse     | 451 Capistrano Dr., Oakland               |
| Paramount, Emmanuel                     | G. Vander Linden    | 7830 E. Jackson St., Paramount.           |
| Redlands, Bethany                       | Harold De Roo       | Beuna Vista St., Redlands                 |
| Ripon, Calvary                          | John H. Keuning     | P.O.Box 519. Ripon                        |
| Sacramento, Church of Christ            | Wai Shing Kwok      | 519 N.St., Sacramento                     |
| San Francisco, Miraloma Community       | LeRoy Nattress      | 7 Gaviota Way. San Francisco              |
| Santa Ana, Park View Memorial           | Albert Van Dyk      | 2031 S. Olive St. Santa Ana               |
| Sonoma, Grace                           | Jacob A. De Jong    | P.O.Box 595 Sonoma.                       |
| Norwalk Manor Mission                   | Charles Dumville,   | 11232 E. Excellsoir Dr. Norwalk.          |
|                                         | J.J. Werkman        | 312 B. Temple Ave., Long Beach            |
|                                         | Herman Vander Ploeg | 1061 Hazelwood Ave., San Jose             |
|                                         | Paul R. Dickie      | 715 Ladera St., Pasadena                  |
|                                         | Joseph F. Scorza,   | 1812 Rio Hondo, Rosemead                  |

We praise God for what we have been able to accomplish in the short time we have been laboring in California. And we face the future in faith knowing that with the blessing of the great head of the church, the Lord Jesus Christ, our work and prayer will not be in vain but will bring forth fruit many fold.

#### The Christian Reformed Church in California.

The recorded history of the Christian Reformed Church in California goes back to a visit which the Rev. I. Van Dellen made in the early summer of 1910. Upon the request of a few families which had taken up residence in Redlands, the



Rev. Mr. Van Dellen was commissioned by the Classis Pella (Iowa) to investigate the possibilities of church extension in California. Some seven families were called together and met for divine service in the Redlands YMCA. This initial meeting and the favorable report presented by Mr. Van Dellen eventuated in the organization of the Redlands Church in 1911. The Rev. Jacob Bolt became the first pastor of the newly organized church, and as home missionary was also charged with the duty of exploring the adjacent territory.

A few families of dutch extraction had also come to the city of Los Angeles. To these the Rev. Mr. Bolt also ministered which lead to the organization of a Church in 1914. The Rev. F.J. Drost from Leighton, Iowa was called to become the first pastor. During this early period a number of <sup>Dutch</sup> ~~our~~ families had also taken up residence in the San Francisco Bay area and in some of the towns in the San Joaquin and Sacramento valleys. A leader among them was Mr. D. Hook, well remembered, and still actively interested in the work of the Kingdom. It was particularly upon the solicitation of him that these regions too were explored, with the result that the Rev. F.W. Stuart of Sanborn, Iowa, came to be the Missionary-pastor of the newly organized church in Hanford, California in 1913. Thus the roots were planted from which <sup>these</sup> ~~our~~ churches in California grew.

The next step in the development of the Christian Reformed Church in this State was signalized by the arrival of a delegation of Classis Pella, consisting of the Rev. C. De Leeuw and the Rev. I. Van Dellen, in the Spring of 1915, for the purpose of "Church Visitation." The special mandate given this commission by the Classis was to present to the representatives of the California Churches the feasibility of establishing a regional conference so that the local churches might more easily exercise fraternal relationship and jointly consider what would be for the expediting of the work of church extension in our State.

The establishment of this Conference, now known as "The Conference of the California Churches of the Christian Reformed Church" was formally effected June 8, 1915, at a meeting held in the manse of the Redlands Church. This Conference continued in existence until in 1924 the Classis of California was organized. The various Consistories delegated two of their members to attend the



meetings of the Conference which were held every six months, and in turn the Conference would choose a delegation consisting of a Minister and an Elder to represent the churches of the Conference at the semi-annual meetings of the Classis Pella.

But as the number of families immigrating to California increased, and churches were organized and added to the number existing, voices began to be heard expressing a persistent desire to be organized into a separate Classis. A formal overture, endorsed by the Classis Pella, was therefore prepared and presented to the Synod of 1922 requesting the organization of a separate Classis. This Synod, however did not act favorably upon the overture, since Synod did not consider the venture too promising; and the distance from the Mid-West to the Pacific seemed still at that time so formidable.

When the Synod of 1924 received another overture ~~to grant the petition~~ from the California Churches the request was granted. Thus a meeting was called to convene at Hanford on August 6, 1924 and the Classis was formally organized. The following Churches were represented by either a minister and elder or two elders: Hanford, Los Angeles, Redlands, Ripon, San Francisco and Rehoboth, New Mexico. There was a total of six congregation and a membership of 368 families.

~~It isn't possible in a brief article such as this to trace the organization and development of each of the several churches now in existence. The good hand of the Lord upon us can be noticed when we recite~~ The statistics of the churches as presented at the 25th Anniversary celebration at Hanford on September 18, 1949, are as follows:

| Churches          | No. of Families | Ministers          |
|-------------------|-----------------|--------------------|
| Alameda           | 64              | C.R. Veenstra      |
| Arcadia           | 67              | Vacant             |
| Artesia           | 95              | K. De Waal Malefyt |
| First Bellflower  | 315             | H. De Mots         |
| Second Bellflower | 120             | M. Vander Zwaag    |
| Compton           | 15              | Vacant             |
| Glendale          | 50              | J.A. Petersen      |
| Hanford           | 80              | Wm. Dryfhout       |



|                       |     |                    |
|-----------------------|-----|--------------------|
| Los Angeles           | 100 | James Daane, Th.d. |
| Modesto               | 50  | Vacant             |
| Ontario               | 44  | L. Bouma           |
| Phoenix (Arizona)     | 33  | H.A. Dykstra       |
| Rehoboth (New Mexico) | 25  | A. Poel            |
| First Redlands        | 104 | H. Radius          |
| First Ripon           | 162 | J.J. Steiginga     |
| Ripon, Immanuel       | 82  | E. Tanis           |
| San Diego             | 26  | P.A. Hoekstra      |

There is now a total of 1432 families and 6543 communicant and baptized members. At this same meeting of the Classis it was reported that churches were organized and established at Tucson, Arizona, where the Rev. G.B. Boer<sup>e</sup>fyn is serving at present as Missionary-Pastor, at Redlands where a second congregation was organized, and authorization was given to a group of families at Escalon, adjacent to the Ripon-Modesto churches, to be organized and to call a pastor.

Credit, under God, for the progress of these churches should be given not only to the local pastors, but to the Home Missionaries: those of earlier years, the Rev. Jacob Bolt, Rev. F.J. Drost, Rev. <sup>F</sup>W. Stuart and the Rev. Mr. Hoekenga. These were later succeeded by the Rev. J. De Jonge, the Rev. H.J. De Vries, and the Rev. N. De Vries. Some of the above have been called to higher service, while some are still serving in other fields. The Rev. Frank De Jong came ~~from~~ from the large First Church of Pella, Iowa in 1938 and laid the foundational work of the growing congregation of Arcadia, aided in the establishment of the Phoenix Church and the Church at Compton, and after serving the newly organized Second Church of Bellflower as its first pastor, returned to his first love, that of home missions, and is now engaged in establishing the work of the Lord in Lakewood Village where the Christian Reformed Church is erecting a beautiful manse and an attractive church building to serve that community. The Rev. G.B. Boer<sup>e</sup>fyn ~~who~~ as missionary-pastor served the youthful San Diego Church, where during the war years he did a marvellous work



in operating the Christian Service Center of our Church where hundreds of our boys found shelter during these trying years. Now he is serving the newly organized Church at Tucson, Arizona as missionary-pastor.

And it should not be overlooked that the Churches themselves showed an active interest in this phase of evangelization and extension thru its Classical Home Missions Committee, The Rev. S. Struyk, who has the distinction of being ~~th~~ the pastor having the longest record thus far of continuous service in any of our California Churches, having served the Los Angeles congregation as its pastor from 1934 till his emeritation in 1949, has served as a member of this committee and as its secretary for 12 years, ~~and can attest to the wonderful work of the Lord during these years of greatest growth.~~

The individual churches too take an active part in the work of reaching out to the unchurched and scattered about them. ~~The~~ ~~is the~~ Los Angeles Church ~~which~~ has built an attractive chapel and adjoining class rooms and engages a full-time gospel worker. The Bellflower-Artesia Churches have just completed a beautiful building to carry on this work in Bellflower, with two full-time workers, auxiliary help being furnished by the membership of these churches. Every Church carries on some mission project in Rest-homes, in Sanatoria, in Hospitals and in housing projects of the government.

Mention too should be made of the cause of Christian Education which lies close to the hearts of the membership of this Church. All ~~our~~ <sup>these</sup> churches have taken a very active part in seeing that this cause is properly propagated. Such Schools may now be found in Redlands, Ontario, Arcadia, Glendale, Los Angeles, San Diego, Hanford, Ripon and Alameda. The Bellflower-Artesia district has not only the lower grades, but also a fully accredited High-School; as also the Ripon-Modesto district. Thus these churches seek to keep inviolate the heritage bequeathed to them by their fathers, ~~and within and without the holy precincts of the Church, to be ready when the Lord comes again in all His glory.~~

And this brings the history of the Reformed Churches in California to completion. That of the Christian Reformed Church was written by Rev. S. Struyk of Los Angeles. His manuscript was almost used in toto, only eliminating a few



sentences here and there to keep the history in proper proportion. We heartily thank him for his help. May this year be a great year for the State of California and may through the help of the Church of our Lord and Saviour Jesus Christ God's Kingdom be enhanced.

Rev. G. Vander Linden  
~~Paramount, California~~

- Reformed

Rev. S. Struyk

- Christian Reformed



# The Roman Catholic Church Chapter

Charles C. Conroy

XXXVI

The history of the <sup>Roman</sup> Catholic Church in what is now the State of California goes back remotely to the explorations of Juan Rodriguez Cabrillo in 1642, and of Sebastian Viscaíno in 1602. That is to say, these men, representing a Catholic Power, were accompanied by priests who conducted divine service on these shores in those far-off days. But, in a more proximate and particular sense, the narrative begins with the establishment, by Padre Junipero Serra, of the Mission San Diego de Alcalá on July 16<sup>th</sup>, 1769.

The story of the California Missions, built and cared for <sup>by</sup> the Franciscan Fathers, is an epic of this western coast. From the beginning in 1769 until the erection of San Francisco Solano, in the present Sonoma County, 23 of these establishments were founded. In them the Indians learned the arts of agriculture and the techniques of rude manufacture. The history of the Missions has, in fact, unique interest. It has been well and faithfully described by the pen of Father Zephyrin Engelhardt, himself a Franciscan, and an assiduous collector of pertinent source material. In his many volumes must be sought the well documented account of the eighty years which saw the rise, prosperity, and ruin of these outposts of Christian civilization in the valleys and on the shoreline of California.

The decline of the Missions was rapid, and, in the main, it was the result of "secularization" - a process which by Spanish law transferred (or was intended to transfer) these settlements, with their churches, to the authority of a diocesan bishop. But in 1834 ~~the~~ plan was inaugurated and carried out by the authorities in California with no regard for the temporal welfare and the spiritual interests of the Indians. Lands and herds were expropriated to other owners and other ends, and at last even the very churches themselves were sold or leased without sanction of law and justice.

So far had the ruin proceeded that, in 1840, after a formal resolution of



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the Mexican Congress four years earlier, the diocese of the Californias was established. But the newly-appointed Bishop, Father Francisco Garcia Diego y Moreno, himself a Mexican and a Franciscan, was almost powerless to save anything. He did, however, succeed in erecting a seminary at Santa Inés, on a tract of land granted to him by Governor Micheltorena. Worn out by his efforts to better conditions in the Californias, he died at Santa Barbara on April 30, 1846, at the age of sixty. The administration of the vast diocese passed into the hands of Father Francisco Gonzalez Rubio, also a Franciscan, who for four and a half years after the Bishop's death held the post of vicar-capitular and who saw great changes in the life and fortunes of California in that comparatively brief period.

Father Gonzalez Rubio had hardly more than taken his new office, in fact, when war broke out between Mexico and the United States. The struggle in California has many points of interest; but the essential thing to the present narrative was the raising of the American flag at Monterey on July 7~~th~~, 1846. With that act a new chapter of history began, and it is our purpose now to give some account, inadequate indeed, of the part which the <sup>Roman</sup> Catholic Church has played in the development of the State, ~~which is, in this year 1950, celebrating the centenary of its admission to the great American Union.~~

In 1848, an epochal event had already bought the beginning of complete change to the economic and political character of Alta California and to its historic future<sup>f</sup>. This event was the discovery of gold at Coloma, near the site of the present city of Sacramento. The excitement produced by the news spread to the remotest hamlets of the United States and to lands overseas. The result was an influx of fortune-seekers and adventurers, many of them, <sup>however,</sup> men of good character. Two years later the population of Alta California was certainly in excess of 100,000, and it was still growing by leaps and bounds.



Here was an unexpected and very difficult problem for the good Father Gonzalez Rubio. The newcomers were of all classes and creeds. Among them were not a few Catholics. But the handful of priests in the land could not possibly minister to the spiritual needs of so many people. In <sup>r</sup>nothern and central California mining towns were spring<sup>s</sup>ing up overnight. The southern districts were left, unaffected for a time, on the edge of the swirling tide of <sup>immigration</sup> ~~men~~ which swept into the new El Dorado.

Relief, <sup>nevertheless,</sup> ~~however~~, was near. Father Gonzalez Rubio had found it hard to obtain English speaking priests. In June, 1850, however, a new Bishop was consecrated for distant California. This prelate was Joseph Sadoc Alemany, a Dominican Father, a native of Spain and by adoption an American citizen. He had been a missionary to the scattered groups of Catholics in the rural districts of the east and early midwest. Speaking English fluently, and having knowledge of several other languages, he came to the Golden State in the year of its admission to the Union. With excellent executive ability, he set himself to the huge task of construction which was urgently necessary. Meanwhile, Father Gonzalez Rubio had <sup>already</sup> sought and obtained the services of several religious orders. Bishop Alemany at <sup>once</sup> ~~&~~ proceeded to build upon the foundations so well laid by the good Franciscan administrator.

One of the first permanent results of the Bishop's plans was seen in the establishment by the Jesuit Fathers, in 1851, of Santa Clara College - now, in the hundredth year of its existence, an institution of university rank. A few years later Saint Ignatius' College opened its doors in San Francisco. This, too, still in the care of the Jesuits, is flourishing today <sup>under the name of</sup> ~~as~~ the University of San Francisco.

Several communities of Sisters then came to California to establish orphanages and academies for girls. To this period can also be traced the



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earliest plans for the erection of hospitals, which were sorely needed in the new and rapidly developing State.

Some important jurisdictional changes affected Bishop <sup>Alemanys</sup> ~~Almenany~~'s work. For one thing, Lower California (still Mexican territory) was cut off from the old diocese of Monterey. For another, the differences in the character of the two ends of the State brought complexity to the difficulties which had to be solved; and in the third place, the southern part, not withstanding a significant migration <sup>thither</sup> of Americans over the old southern trails, remained predominately Spanish in speech, and had, moreover, the problem of the Indians scattered through the deserts and the mountains, and on occasion inclined to be unruly. The answer to the questions posed by these and other matters seemed to be implicit in a readjustment of diocesan authority, so that the handicaps of differences and distance might be fairly overcome.

Accordingly, on July 29, 1853, the diocese of Monterey was divided. A new see of metropolitan rank was established at San Francisco, and ~~to~~ it was transferred Bishop Alemany of Monterey. In his stead, as head of the now reduced diocese of Monterey, was appointed Reverend Thaddeus Amat, a priest of the Mission of Saint Vincent de Paul. A native of Spain, he had labored in Pennsylvania and other eastern States for more than fifteen years. He spoke English fluently, and his knowledge of Spanish was, of course, essential to the success of his work in the southern half of California as leader of its scattered Catholic population.

The new Archbishop of San Francisco was <sup>accordingly</sup> ~~more~~ free to give all his time to the complex and difficult problems which had been created for the Church in the northern half of California. <sup>As already stated,</sup> A fair percentage of the gold-seekers was Catholic; it was made up of men of many races, although, of course, most of the newcomers hailed from the eastern seaboard and were men of English speech. But there were others, too, and thus it became necessary to provide priests who could minister



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to people whose mother-tongue was not English.

Another problem was the provision of churches in the new mining towns. Costs of building were high, and even a modest structure represented a considerable outlay of money. The settlements might not be permanent, since their prosperity depended entirely upon the fortunes of mining. Hence, care had to be taken in the matter of expenditures, but it is not surprising that sometimes fairly commodious churches were erected in towns destined to decline in population and influence. All religious bodies had this same problem to some extent; yet it undoubtedly affected Catholic parish organization more considerably than other religious groups were affected.

In the long run, however, difficulties of this nature were overcome. By degrees, permanent centers of population developed, and some of these were destined to see rapid growth. San Francisco itself had a population of about 34,000 according to the special census of 1852. The next largest of California cities, Sacramento, was also in Archbishop Alemany's diocese. The first Mass there had been celebrated in 1850 - the year of the State's admission to the Union. San José, in the Santa Clara Valley, was taking on some importance; another considerable town was forming at Stockton, and the beginnings of the prosperous cities which now fill the eastern shore of the Bay of San Francisco held out promise for the future.

Archbishop Alemany had confidence in the continued growth and development of California, and on more than one occasion gave expression to <sup>his conviction</sup> ~~that confidence~~. Soon after his appointment to the see of San Francisco, he resolved to build a cathedral in that city, and in a few years realized his plan. The substantial edifice, now called Old Saint Mary's, still stands, in charge of the Paulist Fathers for more than half a century now, on the northeast corner of California Street and



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Grant Avenue - the latter, in those early days, called <sup>Dupont</sup> Dupont Street. Some newspaper accounts of 1856 - a year famous in Vigilance Committee history - show us the picture of a spacious building, the largest church structure in the city, although still unfinished as far as interior decoration went. This building was completely gutted by the fire which followed the earthquake of April 18, 1906, but its walls stood firm, and in due time it was restored and then enlarged to its present spacious capacity.

Hospitals and orphanages were provided as a matter of course. And schools were built. By 1860, when the population of the city was just over 56,000, there were half a dozen Catholic churches in San Francisco, with the immediate prospect of the erection of two or three more. St. Ignatius' College was now commodiously housed in a substantial building on Market Street, even then destined to be the city's main thoroughfare. In a very few years the college had won a notable reputation for the thoroughness of its classical training no less *than* for the value of its scientific courses under such able professors as Fathers Bayma and Neri, well known in their time to <sup>all</sup> the citizens of San Francisco.

Turning <sup>again</sup> ~~now~~ to the southern half of California, we see, in the sixties and seventies, a different picture. The "Cow Counties" were so called, not in derision, as some writers have suggested, but because the sobriquet actually described their chief source of wealth - cattle raising. There were horticultural interests, too - orchards and vineyards. Everything depended upon seasonal rainfall, which, alas, was not always adequate. So, in this land of great ranchos and ranges, the population increased but slowly, and the people were *still* mostly Spanish-speaking. The pitiful survivors of the Mission Indians were nearly all in this part of California. They became the easy prey of the greed of the white man, and they imitated his intemperance *and other vices*.

This <sup>was the</sup> ~~is an~~ overall picture of California of the South when Bishop Thaddeus Amat came to his diocese in the fall of 1855. Fewer than a score of priests served the churches which had survived <sup>general</sup> ~~by~~ the ruin of the Missions. But there



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were unmistakable indications of a better future. The new Bishop had <sup>already</sup> obtained students for the priesthood, and in a few months several of these were ready for ordination. The Daughters of Charity of St. Vincent de Paul came to Los Angeles at the beginning of 1856, and opened, first a school and an orphanage, and then, two years later, a hospital. In 1858 the Bishop again went abroad, and sought aid in several European countries. He was able to secure a number of recruits for the sacred ministry, and obtained donations which, while not large, helped materially to forward plans which had been for several years in the making.

A diocesan seminary was one of these. The old college at Santa Inés had not succeeded in providing priests; and, at the time, it was maintained in the interest of both San Francisco and Los Angeles. Bishop Amat now hoped to build a seminary for his own diocese. The plan did not then materialize, but in 1865 St. Vincent's College, in charge of the Vincentian Fathers, came into being, and for forty-six years was the center of higher learning for the Catholic young men of Southern California. *Its successor today is Loyola University of Los Angeles.*

After ten years in his diocese, then, Bishop Amat could point to the recovery of Catholic interests to a considerable extent. At the time of his coming to California, in 1855, the United States Land Commission was ready to confirm the title of the Church to the old Missions and their adjacent properties. Of the twenty-one in all, sixteen lay within the limits of the diocese of Monterey--since 1859 called the diocese of Monterey and Los Angeles. <sup>Some</sup> ~~A few~~ were in ruins; repair work made the others serviceable. As things were, these churches really created the centers of population of that day, and thereby stimulated the establishment of schools, hospitals, and orphanages in the decades that followed.

The Civil War had little effect upon Southern California in a military sense, although the old army posts established after the conquest of California remained, and had <sup>for a long time</sup> considerable economic importance for the region. In 1870 the city of Los Angeles had a population of only 5,728, in contrast with San Francisco's 149,473. It is difficult to estimate with any degree of exactness the number of Roman Catholics in the State at that <sup>period.</sup> ~~time.~~ The total population of California in



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1870 was 560,247. In 1861 the Vicariate-Apostolic of Marysville had been separated from the <sup>a</sup>Archdiocese of San Francisco, and its jurisdiction <sup>later</sup> extended eastward <sup>much of</sup> over the new State of Nevada. It had a Catholic population, within the limits of California, of about 30,000. The diocese of Monterey and Los Angeles had perhaps as many, while the San Francisco jurisdiction could claim 125,000. There were, therefore, ~~about~~ 185,000 Catholics in the State in 1870. The figures, as given, may perhaps be somewhat too small.

It may be <sup>added</sup> ~~mentioned~~ that, in 1868, the Vicariate-Apostolic of Marysville had become the diocese of Grass Valley. Bishop Eugene O'Connell, who had ~~charge~~ <sup>directed</sup> ~~of~~ its destinies, was a noteworthy figure of California's early days. In San Francisco he <sup>formerly</sup> ~~had~~ had charge of the training of seminarians - for Archbishop Alemany had, on account of the remoteness of Santa Inés, cherished the hope of building an ecclesiastical college in his own city. The diocese of Grass Valley, <sup>in 1870</sup> included ~~all~~ the principal towns ~~of~~ the adjacent State of Nevada. In this narrative those diocesan statistics which represent the parishes in Nevada are not included in the several summaries of population and development.

In 1869 Bishop Amat of Los Angeles went to Rome, with the other bishops of California, to attend the sessions of the Vatican Council, and upon his return he began, in 1871, the erection of a cathedral church in his home city. This edifice, completed in 1876, was no small undertaking for the 20,000 Catholics of the southern diocese. When the cathedral was consecrated, April 30, 1876, it was free of debt, and \$80,000 had been expended upon its erection and furnishings.

The decade 1871-1880 was a troubled one for California. The disastrous drought of 1863-1864 had long ago ruined the cattle-raising economy, and now, in 1876-1877, another ~~bad~~ year virtually destroyed the sheep-raising business of the southern part of the State. A financial crisis, with many bank failures, had supervened in 1875. But a process of slow recovery set in, and by 1880 affairs had almost returned to their normal status.



The only noteworthy administrative change in the 'seventies was occasioned by the long illness of Bishop Amat, the beginnings of which went back to 1872. He received, in 1873, the services of a coadjutor, Bishop Francis Mora, one of the students who came to the diocese with him in 1855. Bishop Amat's health continued to decline, and at last he succumbed on May 12, 1878. He was succeeded by Bishop Mora, a conservative man of sound judgment, who was destined to preside over the diocese during the years of the first large migration of new comers from the East and Middle West to Southern California.

In the same year, 1880, the population of California was 864,694. According to the estimates of the diocesan offices there were, at that time, 219,000 Catholics in the State. The Archdiocese of San Francisco accounted for 185,000 of these; the diocese of Los Angeles for 21,000 (exclusive of 3,000 Catholic Indians) and that of Grass Valley, in the portion within California, of 10,000. The decline in numbers of the last named was due to migration from the old mining districts. The Catholic population was, therefore, about one-quarter of the whole. The city of San Francisco had fourteen parishes with churches, and three churches for people of foreign tongues: one German church, one French, and one in which sermons were preached in Spanish and Italian. Besides, there were in the other parishes priests who spoke several languages; this was especially true of the Jesuits, of St. Ignatius' College. A Chinese Mission in San Francisco was established with marked success. Its work has endured to the present time; it is housed in a modern building with excellent equipment.

After 1880, there was a new alignment of the distribution of California's population. In that year, San Francisco had 233,959 inhabitants, and Los Angeles had only 11,183. This small figure, however, represented a doubling of the population of the southern city since 1870. Indeed, An era of growth for the South was now at hand. The coming of the Santa Fe Railway in the early 'eighties was the signal for a large immigration, many mostly from the Middle West, and for a land "boom" which after 1886 reached great proportions, only to subside rapidly in 1888-'89.



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Many people were financially enriched by the spirit of speculation; and, in the end, many more were nearly ruined. Nevertheless, there were permanent gains. Los Angeles' 50,395 inhabitants (census of 1890) shifted the emphasis for a large part of the State's growth (the population in 1890 was 1,213,398), toward the south and from that time onward, Los Angeles has never ceased to be a magnet of attraction for peoples of other regions. The two Catholic churches of the city in 1880 had become five in 1890; and a fair start in the development of Catholic schools had been successfully made. The northern part of the State held its own, however, and showed substantial growth for the decade. A new diocese (Sacramento) had, in 1886, replaced the old diocese of Grass Valley. A commodious cathedral church was built <sup>in Sacramento,</sup> and a new one was under way in San Francisco. The number of churches in the City of the Golden Gate was 17, of which twelve were parish churches.

During the decade just past, the aged Archbishop Alemany, who had labored in California for nearly thirty-five years, resigned his charge and retired, because of failing health, to his native Spain, where he died in April, 1888. In 1896 Bishop Mora of Los Angeles followed his example, and lived on in Spain until 1905. Bishop O'Connell of Grass Valley died in Los Angeles in 1891. His place had been taken in 1884 by Patrick Manogue, who became, in May, 1886, the first Bishop of Sacramento.

The financial depression of 1893 affected California considerably, although the Los Angeles area continued to maintain a high rate of growth. Hard times in general, however, prevented the immediate realization of new enterprises. The decade 1891-1900 was therefore one of conservation rather than of expansion. Yet noteworthy progress was made. In 1900 there were 1,485,053 people within the boundaries of California. San Francisco had a population of 342,782, and Los Angeles had 102,479 people. A careful enumeration made in 1899 showed that one-fifth



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of the people in the latter city were Catholics.

The bishops of this time were able and progressive men. Archbishop Patrick W. Riordan of San Francisco was energetic and progressive; Bishop George Montgomery in Los Angeles had successfully opposed the spirit of intolerance engendered by the A.P.A. movement, and Bishop Manogue of Sacramento labored in the spirit of the pioneer of mining days that he was. The work of earlier decades was rounded out; substantial churches and schools replaced the temporary buildings of earlier days. St. Mary's Cathedral in San Francisco had been <sup>completed and</sup> dedicated in 1891, ~~as~~ <sup>^</sup> ~~already stated, Los Angeles and Sacramento had their own fine cathedral churches.~~ Orphanages, hospitals, schools had multiplied, and all were doing well.

Such, in very brief outline, is the history of the Catholic Church in California from 1850 to 1900. A new era may be said to have <sup>8</sup> dawned with the new century. The year 1901 saw a quickening of the migration hither, and opened, not only chronologically, but economically and industrially, <sup>another</sup> ~~a new~~ age in the southern part of the State, whilst in the northern part it <sup>maintained</sup> ~~quickened~~ <sup>which was</sup> that already well advanced. A few statistics may be introduced at this point in our narrative.

In this same year, 1901, then, the Archdiocese of San Francisco had 83 parish churches and 53 mission churches, the former served by resident pastors. The number of priests in active service was 248. There were 32 parish schools, and 20 academies. The attendance at all schools was about 20,000. In the diocese of Monterey and Los Angeles there were 42 parish churches and 35 mission churches. Ninety-six priests were in service. The diocese had 18 parish schools and 19 academies. The enrollment in all schools was 4,344. In that part of the diocese of Sacramento within the State of California there were 33 parish churches and 49 missions with churches. There were 9 parish schools, 7 academies, and a boys' high school. The total number of pupils was 1,156.



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In the Archdiocese of San Francisco there was a Catholic population of 225,000; in the diocese of Los Angeles, 57,000; and in that of Sacramento (the part in California only), 26,000. ~~The total was, therefore,~~ <sup>Thus the total was</sup> 308,000 Catholics in a population (census of 1900) of 1,485,053.

No new colleges had been instituted during the preceding decade. The number, therefore, stood at 3. There had, however, been a marked increase in academies and parish schools, and there were four seminaries for the education of priests, three of which belonged to communities of religious.

An important event of 1902 was the appointment of Bishop Montgomery of Los Angeles to the coadjutorship of San Francisco. The change was significant for both areas. The Bishop, greatly admired by all classes of citizens in his southern home, was now recalled to larger service in a field wherein he had long labored as a priest and a diocesan official. To Los Angeles came, as his successor, Bishop Thomas James Conaty, who had just completed his term of office as Rector of the Catholic University of America in Washington. Bishop Conaty at once inaugurated a program of building which was carried forward through the next decade. After seven years of devotion to this task, the Bishop could point, in 1910, to a growth which a short time earlier could not have been foreseen. The 102,479 people in Los Angeles in 1900 had become 319,198 ten years later. The six churches in the city had grown to 21, and the Catholic population had maintained its rate of increase in the old proportion of <sup>about</sup> one in five of the whole.

In San Francisco, the chief event of the decade was the earthquake of April 18, 1906, which followed by a disastrous conflagration, wiped out, in all fields of activity, the labors of years. Among the important losses was that of St. Ignatius' College, in charge of the Jesuit Fathers, who had celebrated, only a year earlier, the fiftieth anniversary of their foundation in the city. As already stated, the college enjoyed a fine reputation for the thoroughness of its instruction in the sciences and in the classics. Many distinguished sons of San Francisco were among its alumni. Although the material <sup>ruin</sup> of the college and the



great collegiate church of St. Ignatius was complete, a new site was at once purchased, and in the spirit of resolute recovery from calamity the work of rebuilding was begun, whilst modest quarters for a few years housed <sup>both</sup> the college and church. Today <sup>They</sup> ~~both~~ have been splendidly replaced, and, under the name of the University of San Francisco, the educational work has been kept abreast of the most exacting present-day requirements.

Elsewhere in the city <sup>and diocese</sup> a dozen or more churches had to be rebuilt, and twice that many extensively repaired. Hospitals and orphanages, schools and religious centers, suffered in like measure; and altogether the financial losses mounted into high figures.

The diocese of Sacramento suffered no damages of consequence, but several churches and an orphanage in the northern part of the diocese of Los Angeles were ruined or badly damaged. Everywhere the losses were replaced as soon as possible, and always with more substantial structures. Then came the year 1910. Again account must be taken of spiritual and material growth. The State had 2,377,549 inhabitants; San Francisco counted 416,912; Los Angeles, 319,198; Oakland, 150,174; Sacramento, 44,696; San Diego, 39,578. These were the largest centers of population. The Archdiocese of San Francisco had a Catholic population of 250,000 with 103 parish churches and 62 mission churches; 307 priests were engaged in the work of the sacred ministry. The diocese of Monterey and Los Angeles had 93 parish churches and 65 missions, with 188 priests in service. The Catholic population was estimated at an even hundred thousand. Sacramento counted (within California) 38,000 Catholics. They had 38 parish churches and 61 priests. The Catholic population of the State was, therefore, about 388,000.

The following decade (1911-1920) was that of the first World War, in consequence of which many building operations were of necessity curtailed. There were, none the less, significant changes. In Los Angeles, St. Vincent's College,



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established in 1865, was succeeded by the present Loyola University, in charge of the Jesuit Fathers. All three of the incumbent bishops died within a few years: Archbishop Riordan in 1914, Bishop Conaty in 1915, Bishop Thomas Grace of Sacramento in 1921. The last named had succeeded Bishop Manogue in June, 1896.

The new Archbishop of San Francisco, Edward Joseph Hanna, had been a professor in St. Bernard's Seminary, Rochester, N.Y., and had served from 1911 as Auxiliary Bishop of San Francisco. In Los Angeles, the vacancy was filled by the appointment of John Joseph Cantwell, at the time Vicar General of San Francisco. And the diocese of Sacramento received as its pastor Patrick Joseph Keane, who had been for a number of years rector of the Church of St. Francis de Sales, the center of the largest parish in the city of Oakland.

All three, each in his own way, were remarkable men. Archbishop Hanna was a gifted orator; a man of close association with citizens of all creeds and all walks of life. Cosmopolitan by nature and training, his was a pleasant and captivating personality. Bishop Cantwell was an organizer and a builder. Far-sighted, and of boundless energy, he had the gift of unerring judgment in the choice of the men whom he selected to carry out his projects. San Francisco Catholics for twenty years, and those of Los Angeles for thirty, had the benefit of the leadership of these wise and experienced prelates, both of whom entered very largely <sup>and successfully</sup> into the civic life of their respective communities. Each in his own jurisdiction did noteworthy work in the development of plans to meet the spiritual, and not infrequently the material, needs of the men in service in the first World War. Both builded valiantly and well in the time of rapid growth which was renewed, on a larger scale than ever, in 1921.

Unhappily, the good Bishop of Sacramento lived only a few years after his appointment. He died in 1926, and his place was filled by the present incumbent,



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Bishop Robert J. Armstrong, who has guided his diocese through nearly a quarter of century of substantial, if not spectacular, growth.

Let us now take stock, statistically, of the Catholic Church in California in the year 1920. The population of the State had risen to 3,246,861. Los Angeles replaced San Francisco as the metropolis. Careful estimates of the number of Catholics in the three dioceses are given, with other necessary statistics.

In the year 1921, then, the Archdiocese of San Francisco had 447 priests in service. There were 143 parish churches and 71 missions. The Archdiocesan seminary had 216 students, many of whom, however, were from the other dioceses of California. There were seven colleges, five orphanages, two industrial schools, two homes for boys, and three homes for the aged. There were 53 parish schools and a score of academies and other schools. The total number of pupils was 26,442. The Catholic population of the Archdiocese, based upon a careful analysis of parish statistics, was placed at 364,826.

The diocese of Monterey and Los Angeles had 285 priests in service. It counted 126 parish churches and 116 missions. There were two colleges, four high schools, 16 academies, and 63 parish schools. Eight orphanages, an infant asylum, and an Indian school must be mentioned. There were three homes for the aged. The enrollment in all schools was 14,313. The Catholic population of the diocese was placed at 214,000.

That part of the diocese of Sacramento within the limits of California had 67 priests, 50 parish churches, and 57 missions. There was a college for men, a high school, 11 parish schools, and seven academies. The total number of pupils was 2,611. The Catholic population of the diocese, in its California part, was 48,000.

A special work in all three jurisdictions was that of the hospitals. These had greatly improved, both in buildings and personnel, and were thoroughly abreast



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of the best developments of the times.

The year 1922 saw the division of the old diocese of Monterey and Los Angeles. A new one, that of Monterey-Fresno, was formed from the northern half, whilst the southern part was to be known as the diocese of Los Angeles and San Diego. The first occupant of the new See was Bishop John Bernard MacGinley, who had for fourteen years served, in the same office, the diocese of Nueva Caceres in the Philippines.

Bishop MacGinley was duly installed as head of the diocese of Monterey-Fresno in the Cathedral of St. John the Baptist at Fresno on July 31, 1924, Cardinal Dougherty of Philadelphia, an old-time friend and co-worker in the Philippines, officiating at the ceremony. The diocese began its separate history with a Catholic population of 50,000, of true cosmopolitan character. In the country districts large crops of grapes and figs were produced: the region was, in fact, the principal raisin-curing district in the United States. The Sierra Nevada, which forms the eastern wall of the great San Joaquin Valley, had rich resources of water from the melting snows of winter in the high places, while the <sup>long</sup> dry, hot summers were ideal for the extensive fruit-drying industries which were the very life-blood of trade for the busy little towns.

The dismemberment of the old diocese left the new one of Los Angeles and San Diego with a Catholic population of 275,000, which was growing day by day, and calling into play all of the administrative ability of Bishop Cantwell for the erection of churches, schools, hospitals and other institutions. Among the developments of the decade 1920-1930 were two central high schools, one for girls and one for boys. The former was staffed by teachers from six of the sisterhoods engaged in educational work in the diocese. It opened its doors in September, 1923, in a fine new building, and enrolled 549 pupils the first year. The school for boys also had the latest equipment, and opened with some 400 pupils.

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③ The plan followed in the girls' school, of dividing its departments among several communities of teaching Sisters, has been, in practice, very satisfactory. The school itself was erected <sup>by Bishop Cantwell</sup> as a memorial to ~~the late~~ Bishop Conaty.

The other dioceses of the State also saw marked development of parishes and institutions, although not on so large a scale, perhaps, as that of Los Angeles. The very rapid increase of population in California in this decade largely centered, in fact, in the southern part of the State, and was particularly marked in the Los Angeles area.

The growth of California was checked, however, although not seriously not permanently, by the financial and industrial depression which began in October, 1929. The effects of this depression spread and deepened for several years; and, like other agencies, the Catholic Church had to direct and finance a wide program of relief. The State was fortunate in that its resources were not only large and extensive, but varied as well. Thus, it was possible to lighten the burden of distress. But, the mild climate induced a very considerable immigration of needy persons to California, and so, in a measure, the difficulties of these years were sometimes serious.

When the Federal census of 1930 was taken, the growth of the State for the decade just past was seen to have been nothing short of marvelous. The total population was 5,677,251. The statistics of Catholic interests show this increase plainly. Let us look at them.

At the end of 1930 the Archdiocese of San Francisco had 539 priests on active duty. There were 168 parish churches and 53 missions; two seminaries for the training of diocesan clergy, and three belonging to religious orders; four colleges, a normal school, 30 academies and 72 parish schools; eight orphanages. The total number of young people in all these institutions numbered 30,754. The Catholic population of the Archdiocese was 350,000.

The diocese of Los Angeles and San Diego had 509 priests on duty. Parish churches totaled 217, with 67 missions. There was a diocesan seminary, and two



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others belonging to religious orders. Three colleges, a central high school for girls and another for boys, 11 other high schools, 14 academies, 82 parish schools, three industrial schools and six orphanages complete the count. The total number of pupils in all schools was nearly 35,000. The Catholic population of the diocese was 301,840.

The diocese of Monterey-Fresno had 94 priests working in 54 parishes and 25 missions. There were eight high schools and academies and 17 parish schools, with 3,000 pupils. Three hospitals were in service. The Catholic population of the diocese was 76,800.

The diocese of Sacramento counted 91 priests. There were 55 parish churches and 78 missions; 12 parish schools; five high schools; three boarding schools, two orphanages, and four hospitals. The Catholic population (in California) was 50,000.

In the years that followed the Federal census of 1930, the growth of California was not only relatively, but also absolutely, smaller than it had been in the preceding decade. This fact gave the Bishops an opportunity to catch up, so to speak, with the demands made upon them for the building of churches and schools. But, albeit slower, increase of population there was, and the industrial development of the State was, in a sense, a preparation for the great demands that would be made of it in the coming years of the Second World War. Meantime, as far as Catholic interests were concerned, there were some very important structural adjustments within the over-all organization of the Church in California.

The first of these changes was necessitated by the development of the State of Nevada. This vast area had been for years almost equally divided between the jurisdiction of the diocese of Sacramento, in California, and the diocese of Salt Lake in Utah; Nevada was, in fact, the only State in the Union which had no Catholic diocesan jurisdiction of its own. The time was now ripe for the establishment of a bishopric, and, accordingly, in 1931, the <sup>s</sup>See of Reno



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was erected. The first (and present) Bishop was then a priest of the diocese of Los Angeles: Reverend Thomas K. Gorman, a doctor of the historic University of Louvain, and for some years editor of The Tidings, Los Angeles' weekly Catholic newspaper. Consecrated on July 22, 1931, in the Cathedral at Los Angeles, Bishop Gorman was formally installed in his <sup>c</sup>Cathedral at Reno a few days later. With the establishment of this new diocese, that of Sacramento was henceforth limited by the boundaries of California.

The second important change was the elevation of the <sup>s</sup>See of Los Angeles, in July, 1936, to metropolitan rank. The great growth of the southern part of the State warranted this step. Bishop Cantwell thereby became the first Archbishop of Los Angeles, and was formally installed as such on December 6, 1936. The promotion was a deserved tribute to his zeal and efficiency.

The third change was brought about by the erection of the diocese of San Diego from part of the old diocese of Los Angeles. In fact, the eight counties of the latter were now divided equally between the new Archdiocese of Los Angeles and the new diocese of San Diego. The latter received, as its first bishop, Most Reverend Charles Francis Buddy, who had been for several years Chancellor of the diocese of St. Joseph, Mo., and who took possession of his new office in November, 1936.

In San Francisco, in the spring of 1935, the beloved and widely respected Archbishop Edward J. Hanna resigned his charge because of advanced age. He was succeeded by his coadjutor, Archbishop John J. Mitty, a man of marked ability as an organizer and administrator, under whose charge the Archdiocese has grown and prospered.

The readjustment of jurisdiction in California in 1936 gave the Catholic Church in the State two archbishoprics and three bishoprics. The breaking-down of the diocesan statistics for 1940 follows, therefore, new lines for three of the



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five jurisdictions, although, of course, the diocesan totals in the aggregate represent, as before, the same area - that of the State of California.

We note, at the outset, that the total population, as returned by the Federal census of that year, was 6,907,387. From the reports of the several chanceries it is learned that the archdiocese of San Francisco had a Catholic population of 443,000; that of Los Angeles, 327,952; and that of the dioceses of Sacramento, Monterey-Fresno, and San Diego, respectively, 127,703, 82,166, and 141,689.

The total Catholic population of California in 1941 was, therefore, 1,122,510. The number of parish churches was 549, and of priests in service 1797. It is, perhaps, unnecessary to break these figures down into diocesan totals.

In the field of education, much had been accomplished in the decade just past. A modern and commodious major seminary had been erected at Camarillo, in the Archdiocese of Los Angeles, which, in addition to its work of training candidates for the priesthood, has become a cultural center of importance. Through the generosity of Countess Estelle Doheny, it has acquired a valuable library and several fine collections of artistic and other works, all of which are housed in an excellent effective style. St. Patrick's Seminary in the Archdiocese of San Francisco made a notable growth; the junior seminaries were flourishing, and altogether the important work of enlarging the sacred ministry was never more successful and encouraging.

In the five dioceses, in 1941, there were 205 parish schools and 46 other elementary schools; 11 colleges and universities, 9 normal schools, 14 seminaries, 22 novitiates of sisters, 104 high schools, 18 orphanages and homes for children, 10 summer camps, 8 homes for the aged and six other homes, 16 hospitals 8 schools for nurses, and more than 40 centers of welfare work.

Such is the outline of the over-all picture in 1941. The country was just



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then on the eve of the second World War, and its entrance into the conflict, in December, brought great, and in some respects, startling changes to California in respect of population, industry, and agriculture. Religious organizations and interests were, of course, badly affected in many respects by the sudden development of production for the prosecution of the war--a development for which California offered its own particular resources.

The production of aircraft, for example, could be centralized in the Los Angeles area with many advantages; in fact, these advantages were common to all of coastal California. The climate was ideal for such an industry, and for many others, too; and within two years or less factories had been built in the open spaces west and southwest of Los Angeles, and in the country about San Diego. Hither came the workers, and, although the intense activity ceased with the ending of the war, most of the gain in population proved to be permanent.

What was true of the Los Angeles area was equally true of other places. The San Francisco Bay region already had extensive industries and excellent facilities of transportation. A large increase of population in the Bay cities was therefore inevitable.

It is not necessary in an account like this to enlarge upon the vast industrial growth of the Golden State in the decade now closing: to do so would be to labor the obvious. What is immediately to the point is the renewal, with increased emphasis, of the demands of the spiritual life--the development of the religious interests of California. In the case of the Catholic Church, this meant the building of schools and hospitals and welfare centers as well as churches. As in the first World War, Catholic priests volunteered in goodly numbers for duty as Chaplains, and welfare work for men in service was a thing of paramount importance.

The great migration of workers hitherward brought a large permanent increase of population to California, and, in fact, this increase has continued without abatement since the War ended in 1945. As these lines are written, the Federal count of population for 1950 is under way. No figures



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will be released for several months, but we may be certain that they will show the largest absolute increase in the population of the State which has yet been recorded.

Before proceeding to a statement of the present status <sup>of the Roman</sup> Catholic Church in California, however, it is necessary to mention important changes in the members of the hierarchy. Archbishop Mitty's succession to the See of San Francisco in 1935 has already been recorded. In Fresno, Bishop Philip G. Scher, who had succeeded Bishop Mac Ginley in 1933, had been stricken by serious illness, and in 1947 received a coadjutor in the person of Bishop Aloysius J. Willinger, transferred to California from Puerto Rico. And finally, Archbishop John J. Cantwell, after 30 years of untiring labor in the Los Angeles jurisdiction, died on October 30, 1947. It had been his duty to preside over the destinies of the Church in an area which had seen a material growth unparalleled in the history of any other part of the United States, and, perhaps, of the world.

The present Archbishop of Los Angeles, Most Reverend J. Francis A. McIntyre, was, at the time of his appointment in the spring of 1948, coadjutor to Cardinal Spellman, Archbishop of New York. This fact alone is a testimony to his administrative ability. He has inaugurated and promoted several notable projects since his coming, one of which, the establishment of a fund obtained by subscription, has been used to extend the parish school system and to establish new high schools. The demand for schools and churches continues, and, we are sure, will be met successfully.

Without burdening the story with details of the growth of welfare organizations and centers, we may now take account of the present status of the Church in the five dioceses of California. It is, unfortunately, impossible to do this

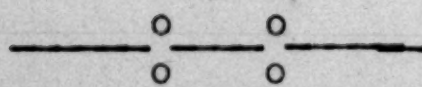


by way of particular analysis of the standing of each diocese; only for Los Angeles is the statistical material available for the present year, 1950. For the other four, it is necessary to use older figures; but, by consideration of the reports of all collectively, it is possible to arrive at a very accurate picture of the present position of the Catholic Church in California.

Diocesan figures, adjusted for growth to the present year, indicate a total Catholic population of 2,000,000. The statistics of parishes, schools and other institutions are of necessity based upon figures compiled in the latter part of 1948, which, in only a few instances, can be brought down to the date of writing. Nevertheless, they furnish an adequate picture of the present.

There are, then, in the five Catholic dioceses of California, 2171 priests, 742 churches with pastors, 279 parish schools and 36 private elementary schools, 49 diocesan and 50 private high schools, three universities and 8 colleges, 21 seminaries, diocesan and other, 32 general hospitals and 11 sanatoria, 10 schools for nurses, 15 orphanages and eight protective homes, nine homes for the aged, and 5,170 teachers, religious and lay. In schools and other institutions there are 5,686 Sisters and 458 Brothers in service. There are besides, many mission churches without resident pastors, but in which services are regularly held. The interests of racial groups are cared for, and in every diocese the Catholic Youth Organization and parish societies for young people are active and flourishing.

Such is the picture in this centennial year.









~~RELIGION IN CALIFORNIA~~

## THE SALVATION ARMY.

~~Lieut. Colonel~~ Alfred J. Gilliard  
~~Field Secretary, Western U.S.A.~~

When in 1865 William Booth, then a popular Methodist evangelist, commenced open-air meetings in the East End of London, England, neither he nor those who joined his venture had any thought beyond taking the Christian Gospel to the poverty-ridden, drink-depraved masses who existed within sound of their voices. "I hoped that I might benefit the people around me", wrote the evangelist "and I had no anticipation of seeing the work extend beyond the neighborhood in which it was commenced."

Soon, however, the fiery zeal of the Christian Missioners took them to many provincial towns and cities in Great Britain, and then overseas.

The fire spread by the spontaneous action of laymen, not by official planning or extending. Seventy<sup>one</sup> years ago (October, 1879) it reached Philadelphia, Pennsylvania, USA, carried in the hearts of Amos and Annie Shirley, who had met William Booth's evangelists in Coventry, England. Amos had been a primitive Methodist local preacher; and his wife Annie, an energetic and fearless woman, equally convinced of the need for spreading the Gospel, had been in the habit of



accompanying him on his weekend preaching ventures.

The Christian Missioners at Coventry recognized the earnestness of Amos and Annie when they began to attend their meetings in the Corn Exchange of that city, and invited them to become full-time leaders in the new movement.

This, however, they were loth to do, thus incurring a sense of guilt at disobedience to a Call, which feeling they endeavored to allay by encouraging their only child, Elizabeth, to follow a path of service which was opened to her.

At the age of sixteen, therefore, in the year 1878, Elizabeth Shirley was commissioned by William Booth to be an assistant Christian Mission evangelist at Consett, Durham, her leader being a woman almost equally youthful but endowed with a voice which caused her to be dubbed, and to proudly accept, the sobriquet of, "The Hallelujah Trumpet."

Within a year there were two significant occurrences. The Christian Mission became "The Salvation Army", its officers receiving military titles. Elizabeth became a Lieutenant. And Amos Shirley crossed the Atlantic to accept a post as foreman in a Philadelphia silk factory.

When he arrived in the City of Brotherly Love and saw "the thousands of unreached, Godless, men and women rushing about as



poor lost sheep" he "groaned within himself", "Oh, for a movement like The Salvation Army!"

Amos wrote his sixteen-year old Lieutenant daughter, she wrote to William Booth, and received word from him that "we are not prepared to commence operations so far away".

"But", continued the General, "if you must go, and if you should start a work, start it on the principles of The Salvation Army and if it is a success, we may see our way clear to take it over."

Lieutenant Elizabeth Shirley hurried to Philadelphia.

Parents and daughter searched for and discovered a "dilapidated, ramshackle, low, flat-roofed building, without flooring, with blackened, un-plastered walls, and an ancient horse stabled in the corner."

This they rented for \$300 a year, cleaned up, and equipped with rough benches, though their only financial resources were Amos Shirley's salary at the silk factory.

Open-Air meetings on the streets and meetings in the Hall began on Sunday, October the 5th, 1879. There was little response from the "poor lost sheep" except garbage target practice at the zealots. ("When we sang they listened; when we spoke they pelted, so we sang and sang".)



After some weeks they gained their first captive, a dilapidated alcoholic. He showed such remarkable signs of conversion that curiosity drove the populace into the meeting hall, many other converts were made and a second center opened by Lieutenant Elizabeth, with the older Shirleys in charge of "No. 1".

Hearing the news, William Booth promoted Lieutenant Shirley to the rank of Captain and appointed George Scott Railton, with a party of seven Hallelujah Lassies, to take over the work officially. This Railton did, beginning in New York in April, 1880 in the true Salvation Army tradition, as will be seen by one of their earliest New York announcements:-

"The Army of Salvation will attack the Kingdom of the Devil at Harry Hill's Variety Theatre. Admission 25¢. Not a cent of the money goes to any member of the Army"

Before this "service" began gentlemen present were requested not to smoke, and further informed, as a concession to Harry Hill's establishment, that tea, coffee, soda water and other refreshments of a similar innocent nature could be purchased!

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Exactly three years later William Booth, during a visit to Londonderry, Ireland, said to the young A.D.C. to the Irish



Commanding Officer, "Are you willing to go as Pioneer of the Army to California?"

Judging by his reply, "I'm yours for China or anywhere!", Captain Alfred Wells was not too sure from which spot on the globe the call had come. Nor did he learn until later that for over a year the Reverend George Newton, leader of the Pacific Coast Holiness Association, who had closely studied a copy of THE WAR CRY published in London, England, had been writing to General William Booth, asking him to send officers to take over a work begun in San Francisco, Oakland and San Jose.

Within a few weeks Wells escaped the delaying tactics of hard-pressed Salvation Army leaders in the East who begged him to stay with them for a while and arrived in San Francisco, equipped with so thorough a Salvationist philosophy that he seems to have frightened off the larger part of the invitees.

They had already called themselves "The Salvation Army -- Pacific Coast" and started to publish their own "War Cry", but the zeal of some was not equal to Wells' demands. "Very few of my new friends felt called to adorn themselves with our uniform or doctrine" he sadly reported, "a feeling of depression took possession of me and the air seemed loaded with devils." The dispirited Holiness Mission group, he



discovered, held forth in a Chapel on Eddy Street, from which they were ousted as not being wanted.

But the pioneer was undaunted. Mountain<sup>ing</sup> a beer keg on the Barbary Coast, inspired by what he heard of Bishop Taylor's street teaching in San Francisco, Major Alfred Wells 'opened fire!'

Converts were made. Wells ~~accepted as Salvation~~  
~~Soldiers Brother Wilsons~~ and a few others on July 22, 1883. Halls were secured, after the Philadelphia pattern. In Oakland, for instance, Wells secured the use of an old carriage factory with bar joists and dirty floors. The floor was cleaned, the walls whitewashed and the women sewed cotton strips together to form a ceiling. Seats were hammered together, and an <sup>attractive</sup> ~~attractive~~ air given to the old building.

The work spread rapidly. Converts became leaders. Joseph Garabed (Joe the Turk), a spectacularly-minded extrovert who, garbed in moorish fez, trousers and shoes, whirled an enormous umbrella and played a cornet and a saxophone, was arrested for disturbing the peace while launching the Salvation attack in Los Angeles. He had several experiences of this kind but never without champions to raise a voice on his behalf. Six years later, for instance,



the San Bernardino 'Times' stated, "The case of Joseph Garabed (Joe the Turk) has been dismissed. Garabed is a member of The Salvation Army. The 'Times' wishes simply to remark that the arrest of this man was an outrage and it is about time the persecution of these Salvation Army people was stopped."

The First California Corps had its barracks on Ninth Street, near Broadway; the Second California Corps at 632 Commercial Street, San Francisco. The Fourth was opened at Stockton on the corner of Hunter and Market Streets; the Fifth at Sacramento. Much other work was done in small hamlets by "outrider circuit leaders". Such places as Cloverdale, Lakeport, Point Arena, Arcadia, Calistoga, Redding, Susanville, Jackson, Sutter Creek, El Monte and Elsinore were for a time headquarters of circuits. But conditions were hard and changeful. Salary was uncertain and often non-existent. Travel was hazardous. One officer died in a mountain torrent while driving between meeting places on the Arcadia circuit.

At Stockton, after a season in a hall not particularly suited to their need, the pioneers decided to erect a tent, which "brought us much trouble and out of the trouble victory".



Verbal permission was secured from the Mayor, Fire

Chief and others to erect a tent in a corner of the market place.

The tent was made in St. Louis at a cost of \$650, without poles.

A floor was built by tradesmen in the ranks and when it was discovered

that the sunlight streaming through the roof would be trying to the

eyes, the women friends made a "roof lining" of cotton hung on wires.

At the rear of the platform, three screened-off apartments were

arranged to serve as officers' permanent living quarters.

The tent was erected "very early in the morning

before Mayors, Fire Chiefs and other big men were apt to be around."

The reason for the pre-dawn tactics lay in the fact that verbal

permission which had been granted by "Mayor, Fire Chief and others"

was questioned in certain influential quarters. An election was

pending ~~and pending~~ and they had gone back on their word, fearing

loss of votes. "On no account", they had finally declared to the

perturbed Salvationists, "must the tent go up."

But the Salvationists did some praying and saw the

light. They got up, and the tent went up, before the sun was up.

The light of day shone on "their exceedingly unique and attractive

auditorium with two new flags flying from the tent poles."

There was immediate trouble in Stockton. But the

townfolk heard the full story and at the election "turned out of



office every single official who had gone back on his word with us," declared Wells.

Bishop Taylor's son, Ross, was living in San Jose when The Army opened there and became a stalwart open-air worker although "throwing from the upper windows of things that hurt and annoyed was the order of the day here", with serious injuries inflicted upon some of the pioneer band. When a drunken man rolled a beer keg out of a second story window down a wooden awning into the midst of a group of Salvationists, one of them was so seriously injured his life was despaired of. But again dogged courage and faith prevailed, and the work was firmly established.

Alfred Wells and his Lieutenant, Henry Stillwell, who followed him from England, were in turn followed by Captain M. J. Medforth and Captain Matthews, affianced to Wells and Stillwell respectively. A double wedding was conducted by a Methodist preacher and within three months Mrs. Major Wells had gone to open the work in Sacramento, at that time a booming border town crowded with miners down from the Mother Lode "on the spree". The young bride leader was assisted by two of the women converts won in San Francisco, one of them a local society girl who was a brilliant musician.



"Truly all sacrifices made by us," declared Wells, "were not even to be thought of when we saw the fruits of our labor of love."

— An old Hide warehouse was cleaned up, tins fastened on the ratholds and another false ceiling made of cotton goods was installed. With a hose borrowed from the saloonkeeper next door, the men Salvationists from San Francisco washed the whole place clean and then promptly retreated, leaving the women in charge.

The hall was crowded nightly with men who had previously given the authorities endless trouble. The Mayor, Chief of Police and Magistrates doffed their hats to the Salvation girls because of their remarkable influence. Penitentiaries, jails and other avenues of service were opened. The first convert in the penitentiary was the son of a former Governor of the State. Many of the old gamblers insisted upon the Army women taking care of their valuables. Many fine officers came from Sacramento.

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One of the most remarkable of the pioneers was John T. Milsaps who, <sup>enrolled as a Salvationist in 1882</sup> in 1887, became the editor of The War Cry published in San Francisco. He had a serial-story life. Born in



Houston, Texas, January 3, 1852, he made cartridges for the Civil War during his boyhood, became a clerk and travelling photographer, and Sabbath School librarian at the First Baptist Church, Houston, Texas; he worked in the H.T.C. Railway shops, joined the Black Hills gold rush, became cook, teamster, waiter, 'potato cook' for a 'boarding master' for tracklayers between Longmont and Golden, Colorado, and was an ice cutter in the Platte River; he outwitted raiding Indians, and finally made his way into San Francisco where he worked in stores and rolling mills before becoming furnaceman, surfaceman and grain stacker. He fired a wood burning locomotive, worked as amalgamator's assistant in gold and silver mines, purchased and worked a salt marsh and finally secured employment in a paint factory.

He ~~joined the Army in January, 1883,~~ was soon made a Captain and was the first Salvation Army Officer to be commissioned and sent to open an Army Corps in California outside of San Francisco. His influence is indicated by the testimony of Major Andrew Loney, one of the first Salvation Army Cadets commissioned on the Pacific Coast.

"I met him at an All-night of prayer in Oakland. The meeting was preceded by a fierce clash between about one-hundred roughs and The Salvation Army marchers.



Drums were smashed, flags torn, comrades laid out, but not the least part did Captain Milsaps take in the fight. He took abuse good naturedly. I presume I have seen this warrior in no less than 500 mob rows and persecutions and never once did he strike back."

Milsaps pioneered the now extensive Salvation Army work in Hawaii.

In 1898 when some 12,000 of the National Guard were gathering in San Francisco to sail to Manila, the U. S. War Department gave permission for one Salvation Army Officer to accompany them. Milsaps was instructed to go with Major General Wesley Merritt's transport fleet of six ships. On Wednesday, June 12, 1898, he went aboard the "Newport" and subsequently established in the Philippines work amongst the United States Troops which unconsciously pioneered the manifold operations for servicemen of many nationalities undertaken by The Salvation Army.

\*\*\*\*\*

By the end of 1884 California had 5 Corps and 8 Officers.

In 1893 there were 10 centers in San Francisco and 49 in all in California, with a Rescue Home, Children's Home, "Lifeboat" Shelter for men. A series of California 'Cavalcades' with brass band on



horseback roused the State during several years. Droughts brought financial stresses, particularly as much of the Army's work was amongst agriculturalists. The earthquake and fire of 1906 destroyed every Salvation Army hall in San Francisco except one, and also the homes and the places of employment of a great many of the Salvationists. But setbacks were overcome.

With the passing years increasing burdens of social welfare programs were assumed. Depressions found the Salvationists faced with almost overwhelming relief tasks. The present Home School for Boys and Girls at Lytton, near Healdsburg; the Booth Memorial Hospitals in Oakland and Los Angeles; the Boys' Clubs in San Francisco, Los Angeles, San Jose and Watsonville; the Officers' Training College in San Francisco; Men's Social Service Institutions in San Francisco, Oakland, Santa Barbara, Los Angeles, Long Beach, San Jose; Scandinavian centers in Kingsburg and San Francisco; the extensive camps at Redwood Glen (Santa Cruz Mountains) and Mountain Craggs (near Los Angeles); the "Harbor Light" (Skid Row Missions) in Los Angeles and San Francisco; the Emergency Home for Women (Pinehurst) and police court work in San Francisco and Los Angeles and other communities; the League of *the extensive work among women (Home League);* Mercy and Hospital Visitation; the prison work with its full-time



secretaries in San Francisco and Los Angeles; family welfare and transient care throughout the State and other activities are indications of the variety of effort which has developed in response to the needs of the years.

There has been no change in doctrinal emphasis or in purpose or principle. "Our methods must of necessity be always changing with the ever-varying character and circumstances of the people whom we seek to benefit", stated William Booth in his "Orders and Regulations for Staff Officers of The Salvation Army." "But our principles remain as unchangeable as the Throne of Jehovah". These principles are best expressed in the terse words in the "Orders and Regulations for Corps Officers" under the heading 'The Unsaved'.

"The Corps Officer should understand that he is sant, by God and The Army, to all the unconverted, non-churchgoing people in his district, especially to the most needy and depraved among them. These, and not only the people who voluntarily come to his Hall, the Officer should look upon as his constituency."

To this end the Army's street meetings, held in the State of California from Eureka to El Centro, from downtown Los Angeles to the precincts of Reno's gambling clubs, are amongst its most important activities.



In 1920 the Western Territory was established, placing the Army's work in the eleven Western States and Hawaii under the control of a Territorial Commander, with Headquarters in San Francisco. The present Western Territorial Commander is Lieut.-Commissioner Claude E. Bates. Oversight of the work in the Philippines and Alaska has been added to this responsibility.

Operations in California, with its 65 evangelical centers, besides extensive social operations, is now divided into three commands; the Northern California Division (Headquarters 1145 Foothill Boulevard, Oakland), Southern California Division (Headquarters 832 West Ninth Street, Los Angeles) and the San Francisco City Command (Headquarters 101 Valencia Street, San Francisco).

But in its 70th year in the State of California

~~the~~ objective remains, as with the pioneer Shirleys in Philadelphia,

the contacting of "godless men and women". To this end the ~~70th~~ <sup>seventy-first</sup>

year finds The Salvation Army Headquarters busy with plans to

duplicate in San Francisco and elsewhere the work for drink victims

which God has of late so signally blessed in Los Angeles, while

family church work, children's and youth activities <sup>and manifold social activities</sup> are meeting

present demands.







Chapter XXXVIII

# SCANDINAVIAN EVANGELICAL BODIES

E.H. Lindquist, Editor,  
and

P.B. Wellander.



THE EVANGELICAL FREE CHURCH ~~in~~ CALIFORNIA.  
By E. H. Lindquist, Superintendent.

The Evangelical Free Church in America had a small beginning, but a wholesome growing life, born of God in the spirit of revival. Among the many immigrants from Sweden in the 1860's, 1870's and 1880's were many earnest Christians. All that came from that land at that time, had a church background, a knowledge of the Bible from the elementary schools and from the Church Confirmation classes of instruction. They firmly believed that the Bible was the Word of God. They believed in the Trinity of the Godhead. They believed that Jesus Christ was God, the Savior for all mankind when accepted by faith. In this class of immigrants there were often great movements known as revivals. Small groups in Cities as well as in rural districts would meet in all simplicity, singing Gospel Hymns, reading the Bible, testifying of their joy in the Lord and praying together. When they needed a permanent meeting place, they would procure such a one, would organize as an independent Church, incorporate as such, and lawfully hold their church property. After some time these congregations felt the need of joining forces to carry on foreign mission work and to conduct concentrated Gospel Extension work in the homeland too. In 1884 the first national conference of the Evangelical Free Church was held in Boone, Iowa.

CALIFORNIA

From the East and from the middle States Free Church people moved into California as early as 1880 and perhaps before that. Most of these found their Church homes in other denominations and became substantial supporters and workers in them. In 1902 Rev. John Peterson and family moved to Kingsburg, a thriving settlement of Scandinavian people. About 1903 the Rev. N. P. Swan family moved to the same community from Wausa, Neb. During the same time a number of Free Church families from Colorado and other States settled at Turlock, another center of Swedes. They started to meet in homes immediately. Later Rev. August Olson from Minnesota



moved there, making his home there and joining in the meetings.

The first Evangelical Free Churches in California were: Kingsburg, organized in December 1904, Turlock in July 1906 and Berkeley in December 1906 by Rev. John Peterson. Rev. Peterson, Rev. Swan and Rev. Olson, having made their homes in California, ministered to the needs of these Churches while occupied with secular work for their own support. Soon these groups became financially able to support full time pastors and in 1907 Rev. Morris Peterson became Pastor of the Berkeley Church, and In 1908 Rev. E.H. Lindquist was installed as Pastor at Kingsburg and Rev. Carl G. Nelson at Turlock. From this beginning the three Churches have enjoyed a constant growth to the present size.

The need was soon felt that united effort of the three churches was necessary to carry on Home Missions work. Planned and prompted by Rev. Peterson and the Pastors on the field a Conference was held at Turlock April 10-12 1908 when the Free Church District Society was organized. This Society was re-organized into the "Evangelical Free Church Western District Conference" at a convention likewise held at Turlock April 3-6 1930. During the years 1908-1930 the following Free Churches were organized: Richvale 1911, Oakland 1912, Orland 1912, Los Angeles 1913, Petaluma 1929.

#### CHARACTERISTICS OF THE EVANGELICAL FREE CHURCH AND INTERESTING AND UNIQUE HAPPENINGS.

An outstanding characteristic of the Free Church is the independence of each Church as it is its own highest authority, under God, in all matters of the Church, owning its own property, incorporating under the State's laws as a complete unit, calling its Pastors according to its own will by majority vote of its members. It demands that those who join are born again Christians having that real experience of going from death to life in Christ. It demands a pure and godly life according to the Scriptures. The Free Church stands absolutely and fully on the



belief in the tenets of the Word of God and the fundamentals that all sound Christians agree on. Beyond this, there is freedom of thought and differing views on all minor matters in the way of doctrines. It is often expressed thus: "In essentials, unity; in non-essentials, liberty; in all things, charity." A strong missionary program is followed for reaching the unchurched in the home-land as well as in going into the countries beyond the Seas with the Gospel of Christ.

In the way of interesting happenings might be mentioned <sup>that</sup> from the Mitchell valley of Western Nebraska to Orland California moved four brothers together with the aged parents. Two of them had families, two of them married some years after arriving. Some of their Nebraska neighbors came with them at the same time, <sup>and</sup> others arrived later. Gospel meetings were held in their homes, as Evangelists and Pastors visited them. Soon the first little Church was erected and dedicated to the Lord. A large Church now stands on that site. It has a good and growing congregation today. The old folks and one of the brothers have gone on to Glory. The families of all, and the three remaining brothers continue as strong workers and supporters in the church they were the cause of starting in this thriving City.

To Richvale Calif<sup>ornia</sup> from Phelps County, Nebraska moved a goodly number of families having Evangelical and Free Church background. The first Christmas Sunday/school program as well as early Christmas Morning Worship Service was held in the hotel lobby. Sunday school was continued in a crude shed. A Church building was erected as soon as the group was financially able. Now there stands a beautiful, Spanish architecture, church building, the only <sup>and</sup> therefore, the community Church in the midst of the largest rice producing center of California. The Gospel sounds out through songs and melodies from its fine pipe-organ and the firm fundamental truths from its pulpit. The people of the community gather there.

In Los Angeles a small group, mostly young men, held their meetings



at 5 P.M. Sundays in a little, rented church in what now is a large and busy section of the City. When that building was erased to make place for commercial expansion of the City, a vacant Church elsewhere was rented and a full program was inaugurated. It is now a powerful and progressive Church, owning its own modern and beautiful edifice and a very attractive parsonage. Best of all, it is a home to the believers, and a life saving station to the lost.

The life and work of the field missionary and organizer of early days was varied and had serious as well as amusing anecdotes connected with it. E.H. Lindquist became field representative for the California District Society in 1912. His travels were wide and constant. On one of the journeys, there had been a downpour of rain in the Tehachapi pass locality. The railroad had been washed away. The So<sup>thern</sup> Pacific Co<sup>mpany</sup> transported the passengers from the train at one end of the disabled road to the train at the other end by using open trucks. Our modern busses were not known at that time. The grade was steep and the mechanism of the truck would not lift the gasoline from the tank to the motor. The truck turned around with its load of passengers and backed its way up the grade, for then the tank was higher than the motor and the gasoline flowed into it freely. The ascent was made successfully. On another journey, riding in one of the earliest busses, a large touring car, the spindle of the front axel broke just as the bus was entering on the long bridge over San Joaquin River and the front wheel went rolling off its own way and the "timpkin" bearings were scattered over the road. (One of those bottleshaped bearings was picked up and is still kept as a relic by this field representative.) The driver was level-headed, steered the car to a slow stop, and what could have been a terrific accident was avoided, though there was more than an hour of waiting for another bus to come. Doctrinal points were also in evidence occasionally. One time is vividly in mind as a woman, member of a cult-like sect, made<sup>an</sup> unscriptural statement basing it on an expression torn from the context. When context was read to her, showing the scriptural meaning of the words, she said,



"There is an answer to that too but I have forgotten it now." <sup>TP</sup> Rev. Oscar Carlson who became the successor in the field work also travelled far and wide in the State. He visited the hamlets and isolated places as well as the larger Cities. One <sup>adventure</sup> ~~anecdote~~ a bit different from many happened when he was visiting in a home in one of the Cities. As he was singing a Gospel song suddenly there was a harrowing commotion in the next house. The woman raved because of the "noise". (This was before the blaring radios were installed.) The daughter in the house slipped out to a telephone and reported it to the police department and soon there were officers at the door to the disturbing ladies' home. All became quiet. Rev. Carlson, chagrined, did not sing any more that evening. <sup>TP</sup> Rev. F.O. Bergstrom, a former missionary to Japan became the third field missionary. He was capable ~~of~~ using three languages. Besides preaching in Swedish and in English he had on his list of duties the unusual work of hunting out the camps and the fields where, at that time, there were hundreds of Japanese people. He ministered to them all faithfully and earnestly, giving them the true Biblical Gospel of Christ. Such were some of the pioneering days of the Free Church in California.

The Free Church continues but almost exclusively the English language is used and the membership in the Churches is becoming very cosmopolitan. In some of the newer Churches there is not a Scandinavian Name on the roll. Such names as Casebolt, Dillingham, Jaybusch, Robinson, Ehmke, McGee, Weber, Vanderpoel, Elenbaas, Roosendaal, Cockrill, Hays and many others are found. All are standing firmly for the "Faith, once delivered unto the saints," and feel very much at home with the principles of the Free Church.

# INFORMATION

| NAME of CHURCH | First Bldg.   | Addition        | Second Addit.   | <del>New</del> <sup>Present</sup> Bldg. | Number-Pastors |
|----------------|---------------|-----------------|-----------------|-----------------------------------------|----------------|
| TURLOCK        | 1907          | <del>1912</del> | <del>1938</del> | 1937                                    | 8              |
| KINGSBURG      | 1904          | <del>1913</del> |                 | 1948                                    | 11             |
| BERKELEY       | 1908          | <del>1924</del> |                 | 1933                                    | 11             |
| OAKLAND        | 1914          | <del>1927</del> | 1930            | 1940                                    | 5              |
| RICHVALE       | 1914          | <del>1938</del> |                 | 1948                                    | 10             |
| ORLAND         | 1913          | <del>1921</del> | <del>1934</del> | 1948                                    | 10             |
| LOS ANGELES    | 1920 (Bought) |                 |                 | 1925                                    | 11             |
| PETALUMA       | 1928          | <del>1930</del> |                 | 1930                                    | 5              |

from beginning



These Churches were organized before 1930. Since that time several thriving Churches have sprung up within California and several missions and preaching places with Sunday schools and a working program are being developed. They are: Inglewood, Richmond, El Sobrante, Hamilton City and San Francisco. ~~The aggregate membership (all adults) of all the Churches and missions is about 1500. The aggregate enrollment of all the Sunday schools is about 2500.~~

When the California Society reorganized in 1930 adopting the present name, it widened its borders to assist Free Churches in neighboring States, as well as to start new work in those States. The Conference, has in the meantime continued to carry on a strong evangelistic program within California, besides the subsidizing of the newer work, building fine Churches and parsonages and constantly reaching out to still newer localities. A Mission to the Mexicans has <sup>also</sup> been started, with a fine Chapel and living quarters at Madera, Calif. The Sunday School as well as the attendance of adults is growing and promises to be a good undertaking in the way of reaching the Spanish speaking people of California. ~~The workers are well qualified, knowing the Spanish language perfectly well.~~

We rejoice in presenting to readers of "THE PAGEANT OF RELIGION IN CALIFORNIA" this bit of information regarding the work of "The Evangelical Free Church Western District Conference" and to report on the Blessings of God that have come to its humble contribution to the spreading of the Gospel of Jesus Christ in the State of California.



Statistics of the churches as of 1949 are shown in the following table. In addition to those listed, there are missions without a church membership list at Hamilton City, San Francisco, and the Madera Mexican Mission. Independent churches using Free Church pastors, but with unreported memberships, are the Kern Union Church, Bakersfield; the Fruitvale Union Church, Bakersfield, and the church at Diamond Springs.

| Church                 | Adult<br>Membership |
|------------------------|---------------------|
| Turlock                | 300                 |
| Los Angeles            | 270                 |
| Richvale (independent) | 138                 |
| El Sobrante            | 80                  |
| Berkeley               | 125                 |
| Kingsburg              | 120                 |
| Oakland                | 118                 |
| Orland                 | 114                 |
| Richmond               | 65                  |
| Inglewood              | 50                  |
| Petaluma               | 21                  |
|                        | <hr/> 1,401         |







# EVANGELICAL MISSION COVENANT ASSOCIATION

- - - - of California

## EXECUTIVE BOARD

Rev. Gordon A. Nelson, Vice-Chairman  
646 Church Street  
San Francisco 14, Calif.

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Oakland 10, Calif.

Rev. Allen W. Wickman, Vice-Secretary  
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Rev. C. Victor Nyquist, Chairman  
710 W. Main Street  
Turlock, Calif.

Rev. P. B. Wellander  
Conference Superintendent  
1054 So. Hudson Avenue  
Los Angeles 6, Calif.

## INSTITUTIONS

Scandinavian Sailors' Home  
116 Drumm Street  
San Francisco, Calif.  
Rev. Franz Larson, Supt.

Emanuel Hospital  
Turlock, Calif.  
Miss Ethel Nelson, R. N. Supt.

Bethany Home  
Turlock, Calif.  
Mr. Anton Peterson, Supt.

Mission Springs Conference Grounds  
Rt. 4, Box 324  
Santa Cruz, Calif.  
Mr. Freemy Carlson, Supt.

Elim Covenant Home  
6720 St. Estaban Street  
Tujunga, California  
Rev. H. E. Nordquist, Supt.

"California" Weekly  
247 W. Main Street  
Turlock, Calif.  
Rev. C. Milton Strom, Editor



THE EVANGELICAL MISSION COVENANT ASSOCIATION

~~OF CALIFORNIA~~  
P.B. Wallander

The work of the Evangelical Mission Covenant Church of America began in California by a group of Mission Friends who had moved to San Francisco. They were a small group of Swedish young people with zeal for the spiritual welfare of themselves and others. They first gathered for devotional meetings conducted in the Swedish language. A Mission Covenant Church was organized Oct. 1, 1877. Soon a hall was rented for the public services in which the pastors Mellgren and P. Wedin were the first to preach. After the continued services of Rev. E. Turnquist and Rev. A. Noreen as regular pastors of the church the Rev. Carl Anderson accepted the call to become the pastor. His was a very successful ministry covering a period of over twenty years in that church. He became the great leader and organizer of the ~~E~~ covenant work in the State.

Mission Friends continued to move into various communities in California. Churches were successively organized in Oakland, Fresno, Los Angeles, Kingsburg-Riverside, San Jose, Turlock, Hilmar, Berkeley, Kingsburg, ~~etc.~~ <sup>and other places</sup>.

<sup>In 1924</sup> ~~Today~~ there ~~are~~ <sup>were</sup> thirty-one churches in the California Conference, three of which ~~are~~ <sup>were</sup> located outside of the borders of the State. They ~~had~~ <sup>had</sup> a total of 4,684 members. *The membership within California was 4,564.*

Among the pioneer pastors in California ~~may be mentioned~~, besides those already indicated, <sup>were</sup> the Reverends Albin Anderson, J.F. Gillberg, N.J. Lindquist, A. Lydell, E.O. Carlson, J. Osborn, A. Hallner, N.P. Wallgren, ~~and~~ O.H. Myhren. They, and many other ~~servants~~ servants of God, were forerunners of a movement which is still carrying on a strong and growing work for the furtherance of the cause of the Lord.

The California Association is also carrying on a considerable institutional work.

The first institution of the Association was the Scandinavian Sailor's Home in San Francisco. It was built in 1903 and paid for by



Mr. John Brynteson. The Home was destroyed in the great earthquake and fire of 1906 ~~but~~ was rebuilt and again paid for by Mr. Brynteson. Rev. Albin Anderson was the first superintendent of the Sailor's Home.

Through the efforts of Rev. August Delbon, then pastor of the Turlock church, the Emanuel Hospital was erected in that City <sup>in</sup> 1917. Mrs Justina Johnson became its first superintendent.

The desire ~~for~~ a home for the aged had for some time been given expression by a number of Covenanters. This became a reality in 1924 when the Bethany Home for the aged, also located in Turlock, was dedicated.

Next came the need of a summer conference-place for the young people of the churches. Mr. Magnus Johnson of ~~Kingsburg~~ expressed this thought again and again at the meetings of the Association. Several such conferences were first held in rented places. In 1925 the Mission Springs Conference Grounds in the Santa Cruz Mountains were bought. Thousands of people gather there for rest, recreation and spiritual edification every summer.

The success of the Bethany Home at Turlock caused a number of friends in Southern California to feel that a home for the older folks should also be erected in the Los Angeles area. This became a reality when the Elin Home at Tujunga was dedicated 1940. Rev. H. E. Nordquist has been the superintendent of the same from the beginning.

A weekly paper, The California, has for many years been an important link between the churches in carrying on ~~their~~ home and foreign missionary work. Having for many years been carried on as a privately owned project it was purchased and became the property of the Association <sup>in 1948</sup> last year.

~~REMEMBERED~~

Rev. A. G. Samuelson was for many years the strong leader of the Association. He acted for long periods as secretary and chairman of the organization. For a time he carried on the work of a superintendent on the <sup>file</sup> ~~filed~~. Another man who has given himself untiringly to the work of the Association is Mr. A. H. Oberg of Los Angeles. He has for a long period been the very



efficient treasurer. This position has become more strenuous with the growth of the work. He has seen the work of the churches and the institutions grow until they represent an equity of \$1,368,217.

The first official superintendent of the California Association is Rev.P.B.Wellander who has served in that capacity since May 1946. At present Rev.C.Victor Nyquist is the chairman of the organization.

*P.B. Wellander*  
P.B. Wellander.







## Chapter

XXXIX

The Unitarian Church in ~~California~~

Earl Morse Wilbur

The Unitarian Church is a liberal Christian body which is popularly supposed to deny the Trinity and the Deity of Christ; but it has long outgrown this doctrinal definition. Its preachers to-day simply ignore these doctrines, and seldom attack them unless controversy is forced on them. What most clearly distinguishes Unitarianism to-day relates not to its doctrines but to its underlying principles. These are three: first, its complete mental freedom from any bondage to creeds or confessions; second, its reliance upon reason, rather than upon any external authority or tradition, as the final authority in religion; third, its tolerance of various views and usages rather than insistence upon uniformity in belief or worship. Throughout its whole history its doctrines have often been relegated to the background, but these principles have been constant factors.

This movement had its origin in Protestant circles before the middle of the sixteenth century. It was organized by members of the Reformed Church in Poland in 1565, and in Transylvania in 1568. In the latter country it has survived three hundred and eighty years of bitter persecution, but from Poland Unitarians were banished in 1660, and took refuge chiefly in Holland, where they found freedom and at length coalesced with the liberal Protestant sects. Thence their faith, now known as Socinianism, slowly spread into England, where under the name of Arianism it



won in the course of the eighteenth century a large proportion of the Presbyterians. The first Unitarian chapel was opened in London in 1774, and the denomination is spread throughout the kingdom. In America, as the liberal wing of the Congregational churches outgrew their Calvinism, they became Unitarian, and in 1825 organized as a separate denomination.

The history of the Unitarian churches in California begins in the period of the gold rush, when the population of San Francisco is said in 1849 to have grown from two thousand to twenty thousand. Many of those that remained as permanent residents and formed the backbone of the new community came from New England, where Unitarian churches were numerous, and those of that faith, expecting to establish their homes in this new land, naturally wanted churches for themselves and their children. Denominational headquarters in Boston were awake to the missionary opportunities opening in this new field, and learning that ~~one of their ministers was going to California on business of his own, they gave him commission to go as missionary of the American Unitarian Association.~~ Thus when the Rev. Charles A. Farley, lately ~~of churches at Eastport and Saco, Maine and Norwich, Conn., appeared at San Francisco in the autumn of 1850 he was at once asked to conduct religious services, and these were held on October 20, at Simmon's Athenaeum Hall, on Sacramento Street just above Kearney. Twenty-five men stayed after service to plan the formation of a Unitarian Society. Weekly services~~

See  
insert  
attached



Denomknational headquarters in Boston were awake to the missionary opportunities opening in this new field , (omit about three lines, and substitute as follows) and learning that Mr. Edward P. Bond of Boston was just about to graduate from the Divinity School at Cambridge, and was attracted toward the Pacific Coast, they commissioned him to explore the possibilities for a mission at San Francisco; and to that end he was ordained in Boston, June 12, 1849. A church had already been organized at San Francisco before his arrival; but whether he found conditions too chaotic to encourage him, or found himself unequal to the demands of pioneer work, he soon moved on to the Sandwich Islands, where he remained in business for many years. His little society survived, however, and in the autumn of 1850, when the Rev. Charles Andrews Farley, lately from churches at Eastport, Maine and Norwich, Conn., appeared returning from the mines on the Feather River, he was at once asked, etc.

*near the beginning of the chapter*



were held thenceforth, and on November 17, the First Unit-  
arian Society of San Francisco was organized. Meetings were  
now removed to a larger hall in the Museum building, where  
services were continued until April, when Mr. Farley returned  
to the East. In the meantime the work of erecting a house  
of Worship was planned. But in May and June nearly the whole  
city was laid in ashes by two terrible conflagrations. As  
soon as normal conditions could be reestablished the supporters  
of the cause rallied and wrote to the East, asking that another  
minister be sent out.

The choice fell upon the Rev. Joseph Harrington, Jr. of  
Hartford, Conn., who had a record of successful pioneering  
in Chicago. He landed at the end of August, 1851, and  
preached the next day to a company filling the room of the  
United States Court. His preaching gave great satisfaction,  
and on the following Sunday the crowd was so great that many  
were turned away. Services were then transferred to Armory Hall,  
at the corner of Sansome and Washington Streets, where he had  
preached but three Sundays when he was stricken with Panama  
fever, of which he died November 2, at the early age of  
thirty-nine. He had given promise of a brilliant ministry,  
and his death was a great blow to the society, but they rallied  
bravely, at once voted to proceed with building, and began  
correspondence for another minister.

Difficulty was experienced in finding at once a suitable



man for a permanent pastorate, but the Rev. Frederick T. Gray of Bulfinch Place Chapel, Boston, was granted leave, volunteered for a year, and arrived at San Francisco in June, 1853. The new church, almost completed, was dedicated the next month. It was a handsome one for its day, and was situated in Stockton Street near Sacramento. Mr. Gray put in an active year in organizing the church work, and then returned to his post in Boston, to die within a year.

The next minister was Rev. Rufus P. Cutler from Portland, Maine. He was a quiet, dignified man, and had many friends, and he served for nearly five years, during the turbulent days of the Vigilance Committee, but he evidently did not feel at home in such a disordered scene. The rest of his life was with the church at Charleston, S.C. which he served after the Civil War until his death in 1877.

After Mr. Cutler's departure there was a brief interim pastorate while a careful search of the East was in progress, until April, 1861, when the Rev. Thomas Starr King arrived. He had been born in New York in 1824, the son of Universalist minister, had early to leave school in order to help support the family, and never entered college; but he had talents and was studious, so that by the time he was of age he began to preach, was soon chosen to fill the pulpit of his late father, and in 1848 was called to the Hollis Street Unitarian Church in Boston, whence in 1860 he was summoned to the important



charge in San Francisco. He was but thirty-five years old, but already had a reputation as a powerful preacher and a brilliant lecturer, and his fame preceded him. His coming marks a new era in the history of the San Francisco congregation. The church was crowded from the first Sunday and so continued. The empty pews were soon taken, income rapidly increased, the accumulated debt was paid off, and by the end of the year the society was the strongest Protestant church in San Francisco. His public lectures were in great demand, and won him a wide hearing and many friends outside his church, and the receipts of eight thousand dollars were contributed to aid various public causes in the city or the State.

Before the end of his first year the field widened. Lincoln was elected, the Southern States had seceded, Fort Sumter had been attacked and the war was on. The situation in California was critical. Lincoln had been elected by a majority of only a few hundred in the State. The State government had for years been Democratic, and the military were of doubtful loyalty. Nearly half the population were from the Southern States; and although California had ten years before been admitted to the Union, yet there was a strong sentiment in favor of seceding and forming an independent Pacific Republic rather than supporting the Union in the impending struggle. It was not until the election of Governor Stanford in September, 1861 that the loyalty of California was placed



beyond question. In this critical time Mr. King took a decided stand, and in this his congregation heartily sustained him. His preaching inspired in his congregation the love of country, and during that first spring and summer, along with his Sunday preaching and the manifold duties to his parish, he traveled from end to end of the State, rousing the dormant or latent patriotism of citizens. Not until the decisive election in the autumn was he able to rest from these outside labors, and even then demands were incessant for him to lecture on behalf of a multitude of public causes, civic, educational, philanthropic or religious.

The main question being now settled, Mr. King next took up the cause of the Sanitary Commission (predecessor of the Red Cross), which his friend Dr. Bellows of New York had organized for the welfare and comfort of sick and wounded soldiers, for which the government had neglected to make any provision. In the summer of 1862 therefore he canvassed the whole Pacific Coast from San Diego to Vancouver with tireless energy, raising for that cause a million and a half dollars, half as much as all the rest of the country gave. Then, though shattered in health, he turned to concentrate his efforts on his church, and devoted much of the year to planning the erection of a new church building which his crowded congregation now greatly needed. A lot was bought on Geary Street



below Stockton, and in December, 1862 the corner-stone was laid, The new church, a building of noble architecture, seating one thousand five hundred, was a year in building, and was dedicated in January, 1864. But, alas! his incessant and exhausting labors during the past three years had left Mr. King with depleted vitality, and after preaching in his splendid new church but seven Sundays his health gave way, and diphtheria followed by pneumonia led to his death on March 4. Perhaps never in the history of California has a citizen been so universally and profoundly mourned. Government offices were ordered closed, the courts adjourned, and the State legislature voted an intermission of three days. His grave was permitted by special ordinance to be in the open space by his church, whence it was removed to the site of a new church erected in 1889.

The denominational headquarters in the East realized how serious a thing it would be for the San Francisco church at this juncture to be neglected for even a short time, and the Rev. Henry W. Bellows of New York was at once sent out to supply the pulpit for six months. He was a very attractive preacher, and his presence did much to invigorate the stricken church until the new pastor should come. This was the Rev. Horatio Stebbins, who after successful pastorates at Fitchburg



and Portland, Maine was considered one of the strongest preachers in the country, and the best choice for the western post. He began his ministry here in September, 1864 and continued it for thirty-five years. He faced a challenging situation, but he met it with strength and dignity. The war with its feverish excitements passed, and the succeeding years saw the congregation gradually transformed from a crowd of restless, more or less migratory individuals, who while here to-day might in a few months have moved on to green pastures elsewhere, to a smaller but more stable company of families building up a community of homes. Among these Dr. Stebbins exercised a commanding influence. When he came to the church the organization of its activities had barely begun. There was only a Sunday-school, dated almost from the beginning; but it grew rapidly, by 1865 enrolled nearly four hundred, and was for years a distinguished success. Next after this came the organization of the charitable activities of the congregation. To carry on these the Society for Christian Worth was formed in 1873, at first containing both men and women. It conducted the first free sewing-school in the city, attended by nearly five hundred girls. It distributed reading matter to those sick or in prison, as many as ten thousand pieces in a year, and has done a vast amount of charitable work for the needy, quietly and carefully relieving many deserving



cases of those in want or distress. In 1887 a second women's society was formed, to promote the denominational and educational interests of its members, and called the Channing Auxiliary. It has spread the message of the church through printed matter and the post, it has held lecture courses with distinguished speakers, and has had monthly meetings with selected literary programs. In 1886 the Unitarian Club of California was organized among the men, and had an outstanding place in the city for thirty years. It had a large membership, and was addressed by many distinguished speakers who visited San Francisco. Its mission being largely fulfilled, it gave way to the Commonwealth Club whose foundation it largely stimulated.

While Dr. Stebbins had not the popular oratorical gifts of his predecessor, he was a serious and singularly impressive speaker as he dwelt on the great spiritual realities, God, the human soul, the spiritual life; and when public causes called he could be depended on to give them his influential support. He made his hearers feel that they owed their best powers to the public good; so that his congregation through the years was noteworthy for the number of prominent men it contained, leaders in the world of business, in education, in philanthropy, in public office, Governors, Senators, Congressmen. He was deeply interested in education, was an early trustee of the College of California, and President of the board, and when it became the University of the State he served as regent for twenty-six



years. Later he was also a trustee of Stanford University. After serving nearly twenty-five years, the church that Starr King built was overtaken by business, and a new church at Franklin and Geary Streets was built, and dedicated in 1889. While it was building, the church and Sunday-School received the gracious hospitality of Temple Emanu-El and the First Congregational Church. The next year Dr. Stebbins resigned at the end of thirty-five years, and removed to Cambridge, Mass., where he died in 1902.

When the San Francisco church was first planted, its nearest neighbor was at St. Louis, and for fifteen years it was a lone outpost with no neighbor on the Pacific Coast. But in the autumn of 1865 the Rev. Charles G. Ames, exhausted by his war-time labors, was planning to spend the winter in California recruiting his health. The Association in Boston, therefore, realizing the importance of the field, authorized him, besides giving Mr. Stebbins any assistance that he might require, to explore any opportunities for planting new churches. He therefore spent much of the winter prospecting in a dozen or so of the larger towns in Central California. His family joined him the next year, and he settled at Santa Cruz as the most promising field, and there rapidly built up a flourishing congregation. At the end of a year he could report that his work was already self-supporting, and a year later a new church was erected.



In 1869 his work was so well established that he undertook also the gathering of a church at San Jose, and after his morning service at Santa Cruz he would drive thirty miles over the mountain to San Jose and hold evening service there, where the work prospered until 1872, when he returned to the East. The church at Santa Cruz did not find another minister after he had left, and declining was not revived until more than a generation later; but that at San Jose had an irregular existence until late in the century, when it revived and built a handsome new house of worship, dedicated in 1892. Mr. Ames spent the rest of his long life in the service of churches in Philadelphia and Boston, but more than a generation later his name was still held in veneration by old parishioners in California, whose faces would brighten at the very mention of it.

Mr. Ames had done a little preaching at Sacramento, and a church was founded there in 1867, which had the Rev. Henry W. Brown as its minister from 1867 to 1872, but the movement then languished for want of a preacher, and was not revived then until 1887, after which it had intermittent pastorates for more than twenty years, until it was able in 1915 to build an attractive church and become firmly established.

The story of the effort to establish Unitarian churches in California in the period when its communities were just



emerging from a time of experiment and adventure into stable and orderly civilization, is that of a persistent and heroic struggle against obstacles difficult to overcome and often ending in discouragement and failure. In this rapidly growing population were large numbers of people detached from their old associations, who were open-minded, plastic, and singularly hospitable to a reverently liberal type of religion though they had outgrown or forsaken that of earlier years, and who in a new world were open to a new and inspiring religion in place of one outgrown. Promising organizations could at this time have been formed in almost any town of five thousand without encroaching upon other churches, had competent and devoted pastors only been at hand to lead them. But the ministers they needed, and were ready to support, had to be imported from the East and set to work in strange communities with no established traditions, and a shifting population. Few ministers, even had they the gifts, were prepared to take the risk of pioneering in an unknown field demanding an unusual degree of vigor, enthusiasm, courage, patience and resourcefulness, and certain to call at the outset for some privation and no little sacrifice. Hence when baffled in their efforts, disappointed in their hopes of early success, or haunted by homesickness for familiar scenes and friends far away, the temptation was strong to take the hand from the plough and abandon the task. When one adds to this the reaction following



booms, and the effect of long-continued financial depression, one can easily explain why, though more than fifty places were prospected by missionary preaching, and organizations were formed at more than thirty points, the year-book now enrolls but sixteen as permanently established, It will hence be to the purpose here to mention at length only those that have survived storm and stress, and may be reckoned as the permanent contribution of Unitarianism to religion in California.

In Southern California there was no activity until 1877, when a very rapid development was under way. In this year preaching was begun at Los Angeles, San Diego and Santa Barbara. The first minister at Los Angeles was the Rev. John D. Wells, from 1877 to 1880. Interest then languished until 1884, when Dr. Eli Fay preached for five years in the opera house to congregations of as many as one thousand. A church was erected and dedicated in 1889 but destroyed by fire in 1891, when, instead of rebuilding, the congregation bought and remodeled a Baptist church. In this the Rev. John S. Thomson preached until 1898. He was a preacher of large popular gifts, whose preaching so moved the people that they often broke into applause, from which he had to ask them to refrain.

The first minister at San Diego, from 1877, to 1887, was the Rev. David Cronyn, who had followed Mr. Ames at San Jose. He was



succeeded by the Rev. Benjamin F. McDaniel, 1888-'90. The congregation, carried away by the optimism of a real-estate boom, incurred a heavy debt in 1888 in erecting a large church, and when the boom collapsed was left with a crushing burden with which minister and people had a long and exhausting struggle, heroically borne. The church was long crippled, and a series of short pastorates followed; but with the ministry of the Rev. Howard B. Bard in 1913 began an era of sound and lasting prosperity. It sponsored the San Diego Forum in which distinguished speakers brought forward subjects of living interest, and gave the church and its minister a large part in the intellectual and civic life of the city.

The church at Santa Barbara, attractive to settlers from the East, has been fortunate in having a stable ministry with few interruptions since its foundation in 1877. It has had a healthy and uneventful history, and its ministers have had an influential part in the civic and intellectual life of the community. It early built a beautiful stone church, and when this had to be removed erected an admirable new one in 1929.

With the appointment of the Rev. Charles W. Wendte in 1886 as missionary Superintendent for the Pacific Coast began a new era in the development of California churches. After acquainting himself with the three churches already established in Southern California, he took up his residence at Oakland,



where he devoted himself to gathering a congregation. He found here the relics of a liberal church which the Rev. Laurentine Hamilton (after being excommunicated in 1869 from the Presbyterian Church for his liberal views) had gathered and served for thirteen years until his death in 1882. These furnished the nucleus for a new movement, which rapidly grew until in 1891 it was able to dedicate a very handsome church structure. While building up the Oakland church, Mr. Wendte continued to superintend church extension in the State at large. He visited the existing churches in the South again in 1887, and prospected for new movements to be started later at San Bernardino, Pomona, Ontario and Redlands. In Central California he inaugurated evening services in the dormant churches at San Jose and Sacramento; and in his immediate vicinity he founded a church at Alameda in 1888 which in 1891 was settled with its own minister, while in 1891 services were opened at Berkeley, where a regular minister was settled the next year. The same year also saw regular services established at Fresno. But already in 1889 he found himself so fully occupied with his work at Oakland that he was forced to resign his duties in the field, and he was succeeded as Superintendent by the Rev. Thomas Van Ness, who besides watching over the new fields at Alameda and Berkeley set on its feet a second San Francisco church, in the Mission district.

During Mr. Wendte's superintendency the churches were more



closely knit together by the organization of the Pacific Unitarian Conference in 1886, with meetings annually, and in 1892 by two district Conferences, one in the Northwest and one in Southern California, which have met somewhat irregularly, but have done much to cultivate a sense of working together for a common cause. His regime also saw denominational headquarters established in San Francisco to coordinate the work of the churches; and a most valuable monthly publication, the Pacific Unitarian (succeeding the short-lived Guidon) was founded, edited, in large part written and at no little cost to himself published for thirty five years from 1892 to 1927, by Mr. Charles A. Murdock, perhaps the most useful layman the church in California has had.

In spite of all these encouragements one threatening cloud, in addition to the severe financial crisis which fell in 1893, long overhung the infant churches, and that was the constant difficulty in finding ministers competent to carry on the exacting work of building new churches, and persistent enough to stick to it until the job was done. Again and again a church would call a minister with high expectations, only to be disappointed within a year or two because the rapid growth hoped for did not take place, or because of homesickness for old associations, or for some trifling thing - in short, because he lacked the true pioneer spirit; and when he had taken his leave there would be a delay of long months to make the forlorn congrega-



tion lose heart. Hence the friends of the cause came to realize the need of a school for training ministers on this coast. The matter was fully discussed at the Portland Conference in 1889, and steps were at once taken for establishing such a school at Berkeley in order to take advantage of the facilities of the University. Subscriptions were made toward providing instruction, and search was made for a head of the school, who should also supply the Berkeley pulpit. But the Berkeley church, impatient at delay, secured its own minister, while (the financial panic of 1893 interfered with subscriptions. Thus the plan lay dormant and all but forgotten until early in 1904, when Mr. Francis Cutting of Oakland and Mr. Horace Davis of San Francisco and their wives revived it by guaranteeing school expenses for five experimental years. The Pacific Unitarian School for the Ministry (now renamed Starr King School for the Ministry) opened in the autumn, and despite manifold obstacles, delays and disappointments has held on its course for forty-five years, although through financial misfortune it was for over fifteen years overshadowed by fear of collapse. Now rehabilitated and led by a new President it is facing prosperity, and cooperating with other schools and the University.

Mr. Van Ness remained Superintendent a little more than three years, but his resignation in 1893 threw his work again upon the over-burdened shoulders of Mr. Wendte. Superintendence was sorely needed for the new churches in the Mission district, at Santa Ana, Stockton, Alameda and Berkeley, which all needed steadying and encouragement in the hard times; and the group of



infant churches east of Los Angeles - Pomona, Ontario, San Bernardino and Redlands - promising stations, were having a desperate struggle to keep alive. All of them indeed, after a brief but heroic fight in discouraging times, have since then succumbed. Mr. Wendte carried his double burden until 1887, when uncertain health forced him to resign, leaving his church burdened with an excessive debt under which it long staggered during a succession of short pastorates. It did not begin to return to sound health until the Rev. Clarence Reed began in 1919 his notable service of twenty-five years. Mr. Wendte with broken health spent yet a few months in restoring harmony between factions in the Los Angeles church, and in 1908 it entered upon a long career of growing prosperity, and erected a handsome new church building in 1927.

With the close of the nineteenth century better times appeared to be dawning, and the period of exploratory pioneering so vigorously carried on by Mr. Wendte may be said to have to come to an end. He had investigated the prospects in all the most promising towns, had reestablished two moribund movements, opened preaching stations or organized churches at more than twenty points, seen ten new church buildings erected, and left the work of the district well organized. When the Rev. George W. Stone in 1900 took office as Field Secretary, he



had the task of consolidating work already done, and aiding the erection of several more buildings, as well as abandoning several points which had proved unable to develop sufficient strength. Since his retirement in 1910 the work has gone on quietly, with three or four new churches added, and a like number dropped.

To summarize now this brief account: the history of the Unitarian churches of California is the story of efforts in the face of persistent obstacles to promote in this region a liberal form of Religious faith. Apart from belonging to a tradition essentially different from that of most Christian churches, and hence often regarded with unfriendly eyes if not actually opposed, these churches have had the disadvantage of being thousands of miles removed from the fellowship of others of their faith, and have been greatly handicapped by the scarcity of available leaders. Only the consecrated spirit of their leaders and the devoted loyalty of their members sustained their efforts under the struggles and hardships of early years. They have never wished to emphasize their distinctive doctrines, nor to engage in controversy unless moved to it in self-defence; preferring wherever possible to join with all Christians in promoting the simple virtues and graces of Christian character, together with fervent patriotism, public spirit, and all the marks of good citizenship. With such ideals they have tried



to make their influence count in their communities, and with these they hope in years to come to make their contribution to the religious life of California.

~~Earl Morse Wilbur~~

A tabular view of the progress of the Unitarian churches in California may be taken from their Year-Books, as follows:

|      |              |                |
|------|--------------|----------------|
| 1900 | 10 Churches, | 1,124 families |
| 1930 | 18 "         | 3,045 members  |
| 1938 | 14 "         | 2,472 "        |
| 1948 | 16 "         | 3,550 "        |

It should be added that these figures are a low minimum, for not all churches regularly submit full reports.







Varities of Religious Expression

Carey McWilliams

Editor's Note: For a treatment of that phase of religion which outlanders like to call "typically Hollywood", it was apparent that Carey McWilliams' chapter in his scintillating book, Southern California Country (Duell, Sloan and Pearce, Inc., 1946) was easily the most interesting and best documented work in print. With the kind consent of the publishers, the whole of that work is reproduced here, and Mr. McWilliams has added new documentation in the form of footnotes, as well as considerable new material in the body of the sketch. Some of the additions were used in part in an article in Holiday, January, 1947.

No single aspect of Southern California has attracted more attention than its fabled addiction to cults and cultists. "I am told," said Mrs. Charles Steward Daggett in 1895, "that the millennium has already begun in Pasadena, and that even now there are more sanctified cranks to the acre than in any other town in America." Writing in 1921, John Steven McGroarty said that "Los Angeles is the most celebrated of all incubators of new creeds, codes of ethics, philosophies--no day passed without the birth of something of this nature never heard of before. It is a breeding place and a rendezvous of freak religions. But this is because its winters are mild, thus luring the pale people of thought to its sunny gates, within which man can give himself over to meditation without being compelled to interrupt himself in that interesting occupation to put on his overcoat



or keep the fire going." "Los Angeles is full of people with queer quirks," observed Julia M. Sloane in 1925, "and they aren't confined to gardeners. I haven't had a hairdresser who wasn't occult or psychic or something." "Every religion, freakish or orthodox, that the world ever knew is flourishing today in Los Angeles," wrote Hoffman Birney in 1930. "This lovely place, cuckoo land," wrote the editors of Life, "is corrupted with an odd community giddiness...nowhere else do eccentrics flourish in such close abundance. Nowhere do spiritual or economic panaceas grow so lushly. Nowhere is undisciplined gullibility so widespread." "Here," wrote Bruce Bliven in 1935, "is the world's prize collection of cranks, semi-cranks, placid creatures whose bovine expression shows that each of them is studying, without much hope of success, to be a high-grade moron, angry or ecstatic exponents of food fads, sun-bathing, ancient Greek costumes, diaphragm breathing and the imminent second coming of Christ." Uniformly, these aberrant tendencies have been attributed to the climate. But are there other, and less hackneyed explanations?

The first eccentric of Southern California was a Scotsman by the name of William Money, who arrived in Los Angeles around 1841. Married to a Mexican woman, Money was a quack doctor, an economic theorist, and the founder of the



first cult in the region. Known to local residents as "Professor Money," "Doctor Money," and "Bishop Money," he had been born, so he contended, with four teeth and "the likeness of a rainbow in the eye." It is significant that Money should have been the first person to write and to publish a book in the region, The Reform of the New Testament Church. Later, in 1858, he issued a dissertation in Spanish entitled, A Treatise on the Mysteries of the Physical System and the Methods of Treating Diseases by Proper Remedies. Of the 5,000 patients he had treated, only four, he said, had died. The cult that he founded was called "The Reformed New Testament Church of the Faith of Jesus Christ" and was pretty largely made up of "native Californians." He once prepared a map of the world entitled "William Money's Discovery of the Ocean." On this map San Francisco, a community that he detested, was shown poised on a portion of the earth that he predicted would soon collapse, precipitating the city into the fiery regions. Living in a weird oval structure in San Gabriel, the approaches to which were guarded by two octagonal edifices built of wood and adobe, Money was the leading eccentric from 1841 until his death in 1880. He died with "an image of the Holy Virgin above his head, an articulated skeleton at his feet, and a well-worn copy of some Greek classic within reach of his hand."



Bishop Money was a typical Southern California eccentric: he was born elsewhere, he came to the region in middle life, his aberrations were multiform, and he founded a cult. As an eccentric, however, he was in advance of his time, an exceptional figure. Southern California evidenced few manifestations of cultism between 1850 and 1900. The hordes of newcomers who came after 1880 were a god-fearing, highly respectable, conservative lot. In 1894 a visitor reported that 2,000 Easterners were spending their winters in Pasadena, that they were all regular church communicants, and that there was "not a grog shop in town." The publication of the W.C.T.U., The White Ribbon, was issued in Pasadena, where, as throughout Southern California, the dry sentiment was exceedingly strong. When J.W. Shawham started a "wet" newspaper in Pasadena in 1888, the local historian laconically notes that "he was a drinking fellow: he didn't last long." In 1888 the Pasadena Standard published a battle song of the W.C.T.U.:

Rise, Pasadena! march and drill  
To this your bugle rally—  
A Church or school on every hill,  
AND NO SALOON IN THE VALLEY.

Stand firm in rank, but do not boast  
Too soon your victory's tally;  
You 'hold the fort' for all the coast  
FOR NO SALOON IN THE VALLEY

The seige is on, the bombs aflight!  
Let no true soldier dally;  
For truth and right, for HOME we fight  
AND NO SALOON IN THE VALLEY.



The truth of the matter was well expressed by Charles Frederick Holder when he described Pasadena in 1889 as "a city built rapidly yet without a vestige of the rough element that is to be found in the new cities of the inter-oceanic region. This is due to the fact that Pasadena has been built up by wealthy, refined, and cultivated people from the great cities of the East; and, while without maturity in years, she possesses all that time can bring, especially as regards the social ties that bind and mould communities." As long as the tide of migration was made up of such people, there was no opportunity for the visionary or the faith-healer or the mystic. But, as the region grew in wealth and fame, it began to attract some strange characters.

#### 1. The Purple Mother

The first major prophetess of the region was unquestionably Katherine Tingley. Born in New England in 1847, three times married, Mrs. Tingley lived in almost total obscurity for the first forty years of her life. When she was forty, she moved to New York, where, through her interest in spiritualism, she came to know the theosophist William Quan Judge, over whom she soon acquired an extraordinary influence. Much talk began to be heard in theosophical circles about the emergence of a mysterious



disciple, referred to by Judge as "The Promise," "The Veiled Mahatma," "The Light of the Ledge," and "The Purple Mother." Shortly after Judge's death, Katherine Tingley was revealed as The Purple Mother. Although she had never been west, Mrs. Tingley had, since childhood, dreamed of "building a White City in a Land of Gold beside a Sunset Sea." Raising a considerable sum of money in the East, she established the Point Loma Theosophical Community near San Diego in 1900.

The community was an extraordinary apparition to appear in the complacent middle-class village of San Diego. It consisted of forty buildings, with "a harmonious blending of architectural lines, partly Moorish, partly Egyptian, with something belonging to neither." One of the main structures, called The Homestead, had ninety rooms and a great dome of opalescent green. Still another building, The Aryan Temple, had an amethyst Egyptian gateway. When visitors approached the colony, a bugler hidden behind the Egyptian gates sounded the note of their arrival. It was not long before some 300 bizarre devotees, representing 25 different nationalities, had taken up residence in the colony. When a person entered the colony it was customary to present Mrs. Tingley with a sizeable "love offering." The Purple Mother ruled the colony with the utmost despotism.



"From changing the milk-bottles of the newest baby to laying the last shingle on a bungalow," wrote one observer, "her desire equals a Czar's edict."

On the lovely 500-acre Point Loma tract soon appeared a School of Antiquity, a Theosophical University, a Greek Theatre, a Raja Yoga College, and the Iris Temple of Art, Music, and Drama. Still later an opera house was acquired in San Diego, where the Point Loma yogis, appearing in Grecian costumes, lectured the natives on the subtle dialectics of theosophy. In its early years, Point Loma possessed an atmosphere described as "like ozone--like poppy-scented champagne." Wearing strange costumes, the residents of the colony raised chickens, vegetables, and fruits, and cultivated silkworms. During the years of Mrs. Tingley's residence, Point Loma was the headquarters for the branch of the theosophical movement which she headed and which claimed a membership of 100,000 followers scattered throughout the world. Not only did theosophists from all over the world visit Point Loma, but the emphasis placed on music attracted visitors from far and wide. Madame Modjeska, visiting the colony, called it "a second Bayreuth."

Needless to say, the appearance of this exotic colony in Southern California greatly disturbed the boosters of the period, who regarded it as "bad advertising." General Harrison Gray Otis was convinced that weird orgies were being enacted



at Point Loma. He was particularly incensed by stories of a sacred dog, called Spot, who was supposed to be the reincarnation of one of Mrs. Tingley's deceased husbands. Under such headlines as "Outrages at Point Loma Exposed by an 'Escape,'" "Startling Tales From Tingley," sensational stories began to appear in the Los Angeles Times. General Otis contended that Point Loma was a "spookery"; that Mrs. Tingley exercised a hypnotic influence on the colonists and fed the children so skimpily that they became "ethereal"; that "the most incredible things happen in that lair"; that purple robes were worn by the women and khaki uniforms by the men; and that, at midnight, the pilgrims "in their nightrobes, each holding a torch," went to a sacred spot on Point Loma peninsula where "gross immoralities were practiced by the disciples of spookism." For once, however, General Otis had met his weight in wildcats. Mrs. Tingley promptly sued the Times for libel, and, after years of litigation, eventually collected a handsome judgment.

It was through Point Loma that the yogi influence reached Southern California. Attracting thousands of visitors to the region, some of whom purchased real estate, the colony soon ceased to be regarded as heretical. Unfortunately Mrs. Tingley became involved in a serious scandal in 1923, as a result of which she abandoned Point Loma and went to Europe. One of the first couples to settle at Point Loma, <sup>Dr.</sup> and Mrs. George F. Mohn lived for some years in the Homestead before Mrs. Mohn first suspected that the Purple Mother was exerting



a powerful influence on her husband. Whatever the nature of the influence, it was unquestionably persuasive; Dr. Mohn contributed \$300,000 to the colony. Mrs. Mohn thereupon sued Mrs. Tingley for alienation of affections and a jury returned a verdict in her favor for \$75,000.

After Mrs. Tingley's appearance in Southern California, the region acquired a reputation as an occult land and theosophists began to converge upon it from the four corners of the earth. One of these early colonists was Albert Powell Warrington, a retired lawyer from Norfolk, Virginia, who arrived in Los Angeles in 1911. Purchasing a fifteen-acre tract in what is now the center of Hollywood, he established Krotona, "the place of promise." The particular site had been selected, according to Warrington, because "not only does the prevailing breeze from off the nearby Pacific give physical tone to the surroundings, but a spiritual urge seems to be peculiar to all this section." The hills and groves around Krotona were, it seems "magnetically impregnated."

At its heyday, Krotona boasted an Occult Temple, a psychic lotus pond, a vegetarian cafeteria, several small tabernacles, a large metaphysical library, and a Greek Theater. Grouped around the central buildings were the dwellings of the colonists, described as a people whose faces had "a consciously sanctified look." Krotona was the headquarters of



the Esoteric School, the Order of the Star of the East, and the Temple of the Rosy Cross. Under the direction of Dr. F.F. Strong of Tufts College and W. Scott Lewis of Los Angeles, research was conducted "in the subtler fields of physics and chemistry, psychology and psychic phenomena." Like Point Loma, the architecture was Moorish-Egyptian. At one time, Warrington rented a hall on Hollywood Boulevard where courses were given in Esperanto, the Esoteric Interpretation of Music and Drama, and the Human Auro. Krotona, in fact, "became a considerable factor in the commercial life of Hollywood."

At Krotona lived the mystic Phil Thompson who founded the science of "stereometry," a science of nature based upon a three-dimensional geometric alphabet. Thompson demonstrated the science by a form on which he had worked for fifteen years. The form was made up of more than a million pieces of wood which he had fitted together. More than three tons of good redwood lumber went into the creation of this singular contraption. A charming man from County Down, Thompson was the author of The Great Weaver and Letters of a Lunatic to Passing Shadows. At one time his work attracted the attention of Albert Einstein and Dr. Robert Millikan. He died a few years ago at the Hondo "poor farm" in Los Angeles. Another resident of Krotona for many years was the writer Will Levington Comfort. "Krotona," writes his daughter, "in its circle of hills above Hollywood, was like some mystical birthplace of his soul and



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it welcomed him like a prodigal son." At Krotona, also, lived a remarkable woman, Wilhelmina L. Armstrong, who, under the pen-name of Zamin ki Dost, wrote eighteen of the superb stories collected in Mr. Comfort's Son of Power. Miss Armstrong, who spent many years in India, was the author of Incense of Sandalwood (1904), a rare collector's item.

The story of Krotona has been well told, in novel form, by Jane Levington Comfort (From These Beginnings, 1937). While most residents of Hollywood have never heard of the place, Krotona left a definite cultural imprint on Southern California. It was at Krotona in 1918 that Christine Wetherill Stevenson, a wealthy Philadelphian, sponsored an outdoor production of Sir Edwin Arnold's The Light of Asia, which ran for thirty-five nights. It was this production which led to the creation of the Theater Arts Alliance in 1919, out of which eventually came the Hollywood Bowl concerts of today. Mrs. Stevenson was also responsible for the production of the Pilgrimage Play in 1920, long since institutionalized by the boosters as one of the major tourist attractions of Los Angeles.

By 1920 Hollywood had begun to encroach upon Krotona and Dr. Warrington decided to lead the faithful to Ojai Valley, a section of Southern California thoroughly impregnated with occult and psychic influences. It is the home of Edgar Holloway, the Man from Lemuria, who claims to have flown to Ojai



some years ago in a great flying fish. The real genesis of Ojai as an occult center, however, may be traced to the publication in the early 'twenties of a magazine article by Dr. Hrdlicka predicting the rise of "a new sixth sub-race." It seems that psychological tests given in California schools had revealed the existence of a surprising number of child prodigies; ergo, California was the home of the new sub-race. Once this revelation was made, writes the biographer of Annie Besant, "theosophists all over the world turned their eyes toward California" as the Atlantis of the Western Sea. Among those who came to California was Mrs. Besant, who, "acting on orders of her Master," purchased 465 acres in the Ojai Valley as a home for the new sixth sub-race. And to Ojai, she brought Krishnamurti, "the new Messiah." Throughout the 'twenties, the annual encampments in Ojai were widely reported in the Southern California press, as thousands of people, mostly elderly neurotic women, tramped to Ojai to worship the Messiah. Ojai Valley theosophists, however, do not get along well with those of Point Loma. Bitter enmity existed between Annie Besant and Katherine Tingley, the former referring to the latter as "a professional psychic and medium" and "a clever opportunist."<sup>1</sup>

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Although it is quite clear from the text, nevertheless I should like to emphasize that General Otis was, of course, entirely wrong about Mrs. Tingley. It goes without saying that Mrs. Tingley was a most interesting woman who launched many pioneer educational endeavors at Point Loma. Perhaps the finest testament to her character is to be found in the loyalty of her followers. For a most interesting article about her, see: "Those Terrible Mysteries", an article by Charles Fletcher Lummis which appeared in the magazine Out West (unfortunately I do not have the date).



## 2. New Thought and Kindred Influences.

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Just as theosophy migrated to Southern California, so other strange faiths have been imported. Originally the New Thought movement was centered in New England; in fact, it was called "the Boston craze." But, like all metaphysical and religious movements, New Thought traveled westward. From Boston it moved to Hartford, then to New York, and finally spread westward to Chicago, Kansas City and St. Louis. First appearing on the west coast in San Francisco, it did not reach Los Angeles until after the World's Fair in 1915. A day at the San Francisco Fair was given over to New Thought, and George Wharton James, the ~~omni~~ omnipresent, delivered a lecture on "California--the Natural Home of New Thought."

Following the fair, the New Thought leaders began to arrive in Los Angeles: Annie Rix Militz, who established the University of Christ; Fenwicke Holmes, who founded the Southern California Metaphysical Institute; and Eleanor M. Reesberg, who organized the Metaphysical Library. During these years, New Thought studio-lecture rooms sprang up throughout the city and the Metaphysicians' May Day Festival became an annual civic event. Among the pioneers of the movement was the Rev. Benjamin Fay Mills. Under his leadership, the Los Angeles Fellowship was a flourishing institution from 1904 to 1911, with over 1,000 members, a large organizational apparatus, and its own orchestra, schools and magazine. In 1915, alas! Reverend Mills abandoned New Thought, left California, and died a few years later, in Grand Rapids, a sound Presbyterian.



These two imported movements, theosophy and New Thought, constitute the stuff from which most of the later creeds and cults have been evolved. Since Southern California was the world center of both movements--theosophy from 1900; New Thought since 1915--it not only attracted adherents of these creeds from all over the world, but it became a publishing center from which issued a steady flow of magazines, newspapers, and books devoted to mysticism, practical and esoteric. The mystical ingredients came from Point Loma, the practical money-mindedness from the New Thought leaders. Of nearly a hundred books catalogued in the Los Angeles Public Library under the heading "New Thought," over half have been published in Southern California. I once attempted to examine these items, but abandoned the effort after a try at the first volume indexed: Scientific Air Possibilities With the Human by Zabelle Abdalian, "Doctor of Airbodiedness."

On meeting in Southern California, strangers are supposed to inquire, first, "Where are you from?" and, second, "How do you feel?" Invalidism and transiency have certainly been important factors stimulating cultism in the region. In Los Angeles, wrote Mark Lee Luther, "a vast amount of therapeutic lore was to be had for nothing in Westlake Park. The elderly men and women, hailing chiefly from the Mississippi watershed, who made this pleasance their daily rendezvous,



were walking encyclopedias of medical knowledge. They seemed to have experienced all ailments, tried all cures. Allopathy, homeopathy, osteopathy, chiropractic, faith-healing and Christian Science, vegetarianism and unfried food, the bacillus bulgaricus and the internal bath had each its disciples and propagandists." The number of food and body cults in Southern California has never been reckoned. In the early 'thirties, there were over 1,000 practicing nudists in Los Angeles, and three large nudist camps: Fraternity Elysia; the Land of Moo, over the entrance to which appeared the saucy slogan "In All the World, No Strip Like This"; and, in the hills of Calabasas, a mysterious retreat called Shangri-la. The existence of a large number of transients and visitors has always stimulated the cult-making tendency. It should be remembered that, for the last twenty-five years, Los Angeles has had, on an average, about 200,000 temporary residents.

More than invalidism, however, underlies the widespread belief in faith-healing and magic cures. As a result of intensive migration, the growth of medical science has been retarded in Southern California. Much of the early medicine of the region was a combination of folk-healing, quackery, and superstition. Chinese herb doctors still did a lively business when I first arrived in Los Angeles in 1922. For years all the institutions of medical learning and most of



the hospitals were concentrated in the northern part of the state. As late as 1870, Southern California had only one doctor in attendance at the annual meeting of the State Medical Society, and a local society was not formed until 1888. The vacuum created in the medical art was filled by Chinese herb doctors, faith-healers, quacks, and a miscellaneous assortment of practitioners. As a consequence, the unorthodox medical sciences got an early foothold in Southern California. Of eight schools of osteopathy in the United States in 1909, two were located in Los Angeles. Today, of 1,580 osteopaths in the state, all but 500 are in Los Angeles; of 3,655 licensed chiropractors, 2,052 are in Los Angeles. Osteopaths, chiropractors, and naturopaths were so powerful by 1922 that they were able to carry an initiative measure under which they have their own regulatory setup. Anti-vivisection, and similar initiative measures, always get a heavy vote in Southern California, a region that, to this day, lacks a real school of medicine. In such an environment it was, of course, foreordained that a Messiah would some day emerge. The first local Messiah was a poor, uneducated, desperately ambitious widow by the name of Aimee Semple McPherson.

### 3. Sister Aimee

Aimee, who was "not so much a woman as a scintillant assault," first appeared in California at San Diego in 1918.



There she began to attract attention by scattering religious tracts from an airplane and holding revival meetings in a boxing arena. That Mrs. McPherson's first appearance should have been in San Diego is, in itself, highly significant. In San Diego she unquestionably heard of Katherine Tingley, from whom she probably got the idea of founding a new religious movement on the coast and from whom she certainly got many of her ideas about uniforms, pageantry, and showmanship.

Furthermore, San Diego has always been, as Edmund Wilson once said, "a jumping-off place." Since 1911 the suicide rate of San Diego has been the highest in the nation; between 1911 and 1927, over 500 people killed themselves in San Diego. A haven for invalids, the rate of sickness in San Diego in 1931 was 24% of the population, whereas for the whole country the sick rate was only 6%. Chronic invalids have always been advised to go to California, and, once there, they drift to San Diego. From San Diego there is no place else to go; you either jump into the Pacific or disappear into Mexico. Seventy per cent of the suicides of San Diego have been put down to "despondency and depression over ill health." Curiously enough, Southern California has always attracted victims of so-called "ideational" diseases like asthma, diseases which are partly psychological and that have, as Wilson pointed out, a tendency to keep their victims moving away from places under the illusion that they are leaving the disease behind. But once



they acquire "a place in the sun" in California, they are permanently marooned.

From San Diego, Mrs. McPherson came to Los Angeles in 1922 with her Four Square Gospel: conversion, physical healing, the second coming, and redemption. She arrived in Los Angeles with two minor children, an old battered automobile and \$100 in cash. By the end of 1925, she had collected more than \$1,000,000 and owned property worth \$250,000. In the early 'twenties, as Nancy Barr Mavity has pointed out (in an excellent biography of Mrs. McPherson), "Los Angeles was the happy hunting ground for the physically disabled and the mentally inexacting...no other large city contains so many transplanted villagers who retain the stamp of their indigenous soil....Most cities absorb the disparate elements that gravitate to them, but Los Angeles remains a city of migrants," a mixture, not a compound.

Here she built Angelus Temple at a cost of \$1,500,000. The Temple has an auditorium with 5,000 seats; a \$75,000 broadcasting station; the classrooms of a university which once graduated 500 young evangelists a year; and, as Morrow Mayo pointed out, "a brass band bigger and louder than Sousa's, an organ worthy of any movie cathedral, a female choir bigger and more beautiful than the Metropolitan chorus, and a costume wardrobe comparable to Ziegfeld's." Founding a magazine, The Bridal Call, Mrs. McPherson established 240 "lighthouses," or local churches, affiliated with Angelus Temple. By 1929 she



had a following of 12,000 devoted members in Los Angeles and 30,000 in the outlying communities. From the platform of Angelus Temple, Sister Aimee gave the Angelenos the fanciest theological entertainment they have ever enjoyed. I have seen her drive an ugly Devil around the platform with a pitchfork, enact the drama of Valley Forge in George Washington's uniform, and take the lead in a dramatized sermon called "Sodom and Gomorrah." Adjutants have been praying, night and day, for thirteen years in the Temple. One group has been praying for 118,260 hours. While Mrs. McPherson never contended that she could heal the sick, she was always willing to pray for them and she was widely known as a faith-healer. A magnificent sense of showmanship enabled her to give the Angelus Temple throngs a sense of drama, and a feeling of release, that probably did have some therapeutic value. On state occasions, she always appeared in the costume of an admiral-of-the-fleet while the lay members of her entourage wore natty nautical uniforms.

On May 18, 1926, Sister Aimee disappeared. Last seen in a bathing suit on the beach near Ocean Park, she had apparently drowned in the Pacific. While Los Angeles went wild with excitement, thousands of templites gathered on the beach to pray for her deliverance and return. A specially chartered airplane flew over the beach and dropped flowers on the waters. On May 23, an overly enthusiastic disciple drowned in the



Pacific while attempting to find her body. A few days later, a great memorial meeting was held for Sister at Angelus Temple, at which \$35,000 was collected. Three days later, the mysterious Aimee reappeared at Agua Prieta, across the border from Douglas, Arizona.

Her entrance into Los Angeles was a major triumph. Flooded with requests from all over the world, the local newspapers and wire services filed 95,000 words of copy in a single day. Airplanes showered thousands of blossoms upon the coach that brought Sister back to Los Angeles. Stepping from the train, she walked out of the station on a carpet of roses. A hundred thousand people cheered while she paraded through the streets of the city, accompanied by a white-robed silver band, an escort of twenty cowboys, and squads of policemen. The crowd that greeted her has been estimated to be the largest ever to welcome a public personage in the history of the city. As she stepped on the platform at Angelus Temple, the people in the crowded auditorium were chanting:

Coming back, back, back,  
Coming back, back, back,  
Our sister in the Lord is coming back.  
There is shouting all around  
For our sister has been found;  
There is nothing now of joy or peace we lack.

The jubilation, however, did not last long. Working hard on the case, the newspapers soon proved that the kidnapping story, which she had told on her return, was highly fic-



titious. In sensational stories, they proceeded to trace her movements from the time she disappeared, through a "love cottage" interlude at Carmel with a former radio operator of the Temple, to her reappearance in Arizona. Following these disclosures, she was arrested, charged with having given false information designed to interfere with the orderly processes of the law, and placed on trial. Later the charges against her were dropped. During the trial, thousands of her followers gathered daily in the temple and shouted:

Identifications may come  
Identifications may go;  
Goggles may come  
Goggles may go;  
But are we downhearted?  
No! No! No!

Sister's trial was really a lynching bee. For she had long been a thorn in the side of the orthodox Protestant clergy who stoked the fires of persecution with m<sup>e</sup>morials, petitions, and resolutions clamoring for her conviction. No one bothered to inquire what crime, if any, she had committed (actually she had not committed any crime). It was the fabulous ability with which she carried off the kidnaping hoax that so infuriated the respectable middle-class residents of Los Angeles. Miss Mavity writes that, in her opinion, it is "improbable that Aimee ever deliberately sought to harm another human being." Although I heard her speak many times, at the Temple and on the radio, I never heard her attack any individual or



any group and I am thoroughly convinced that her followers always felt that they had received full value in exchange for their liberal donations. She made migrants feel at home in Los Angeles, she gave them a chance to meet other people, and she exorcised the nameless fears which so many of them had acquired from the fire-and-brimstone theology of the Middle West.

Although she managed to maintain a fairly constant following until her death in 1945 from an overdose of sleeping powder, she never recovered from the vicious campaign that had been directed against her in 1926. The old enthusiasm was gone; the old fervor had vanished. She was no longer "Sister McPherson" in Los Angeles, but merely "Aimee." In many respects, her career parallels that of Katherine Tingley: both were highly gifted women with a great talent for showmanship, both had lived in poverty and obscurity until middle-age, both founded cults, and both were ruined by scandal. ~~In 1936 the Four Square Gospel had 204 branch organizations and a total membership of 16,000.~~ More than 80% of her followers were city residents, mostly lower-middle-class people--small shopkeepers, barbers, beauty-parlor operators, small-fry realtors, and the owners of hamburger joints. Never appealing to the working class, as such, she had an enormous fascination for the uprooted, unhappy, dispirited lumpenproletariat. Over the years, many of her followers moved into



the area around Angelus Temple, where they still reside.<sup>1</sup>

#### 4. Mighty I Am

The outstanding cult movement in Southern California in the 'twenties, the Four Square Gospel, was succeeded by still fancier cults in the 'thirties. By any standard of the conceivable, the I AM cult is the weirdest mystical concoction that has ever issued from the region. It is a witch's cauldron of the inconceivable, the incredible, and the fantastic. Stated in objective terms, the tenets of the cult constitute a hideous phantasm. Originating in Los Angeles, the cult spread across the nation, with centers in Chicago, New York, West Palm Beach, Washington, Philadelphia, Boston, Cleveland, Denver, Salt Lake City, Fort Worth, and Dallas; enrolled 350,000 converts; and deposited in the hands of its creators the rather tidy sum of \$3,000,000.

1. For further information about Mrs. McPherson see the chapter I contributed to The Aspirin Age (1949) entitled "Sunlight in My Soul Today."

Also, see: Hector Chevigny's interesting novel Woman of the Rock (1949); which contains many fine insights into the female evangelist, as a type, and the relation of this type to changing patterns in American culture.

An interesting comparison can be made, also, between the career of Mrs. McPherson and that of "Brother Isaiah," a so-called "miracle man" who enjoyed great fame in Southern California in 1921 and 1922; see, for example, the story about him in the Los Angeles Times, May 11, 1947.



The creators of the cult, Guy W. Ballard and his wife Edna Ballard, came to Los Angeles from Chicago around 1932. Paperhanger, stock salesman, and promoter, Ballard had been obsessed, since his childhood in Newton, Kansas, with visions of gold and jewels. Indicted in Illinois in 1929, for a gold-mine promotion, he had fled westward. A professional medium, his wife had edited a spiritualist magazine, The Diamond, in Chicago. After coming to Los Angeles, Ballard, under the nom de plume of Godfrey Ray King, published a treatise in 1934 entitled Unveiled Mysteries, which sets forth the doctrine of the Mighty I AM Presence.

The deity of the cult, it seems, is the Ascended Master Saint Germain. While on a hiking trip near Mt. Shasta in Northern California, Ballard relates that Saint Germain, appearing out of the void tapped him on the shoulder and offered him a cup filled with "pure electronic essence." After drinking the essence and eating a tiny wafer of "concentrated energy," Ballard felt himself surrounded by "a White Flame which formed a circle about fifty feet in diameter." Enveloped in the flame, he and Saint Germain set forth on a trip around the world in the stratosphere, visiting "the buried cities of the Amazon," France, Egypt, Karnak, Luxor, the fabled Inca cities of



antiquity, the Royal Tetons, and Yellowstone National Park. Wherever they journeyed, they found rich treasures: jewels of all kinds, Spanish pirate gold, rubies, pearls, diamonds, emeralds, amethysts, gold bullion, casks of silver, the plunder of antiquity. Fantastic as this revelation may sound, Unveiled Mysteries began to sell like hot cakes at \$2.50 a copy. Soon the Ballards were able to secure radio time. The "love gifts" poured in so rapidly that they took over a large rambling tabernacle from the top of which a blazing neon light flashed word to all Los Angeles of the Mighty I AM Presence.

And then the Ballards began to sell things: a monthly magazine called The Voice of the I AM; various books, The Magic Presence, the I AM Discourses, the I AM Adorations, Affirmations, and Decrees, and the Ascended Master Discourses. Photographs of Ballard "our beloved messenger," sold for \$2.50; phonograph records, which recorded "the music of the spheres" and lectures of Ballard, sold for \$3; a "Chart of the Magic Presence" brought \$12, a steel engraving of the "Cosmic Being, Orion, better known as the Old Man of the Hills," retailed for \$2; the "Special I AM Decree binder" was listed at \$1.25; I AM rings at \$12; a special electrical device, equipped with colored lights, called "Flame in Action," sold, in varying sizes, for \$50 and \$200; and, finally, a "New Age Cold Cream" preparation



was available for the faithful. When Mrs. Ballard was later convicted in the federal court in Los Angeles, an audit of the books revealed that over \$3,000,000 had been collected in sales, contributions, and "love offerings."

The meetings of this cult were unlike anything of the sort I have witnessed in Los Angeles. Buxom middle-aged usherettes, clad in flowing evening gowns, with handsome corsages of orchids and gardenias, bustled around at the morning services in a tabernacle that literally steamed with perfume. Although sex is taboo in the I AM creed--it tends to divert "divine energy"--it would be difficult to imagine a ritual in which sexual symbolism figured as prominently as it does in Master Saint Germain's revelation. Basically the cult has two symbols, wealth and energy. Great emphasis is placed on words such as "energy," "wealth," "jewels," "riches," and "power." The faithful are promised power by which they can acquire wealth, gold, radios, hotels, automobiles, jewels, and innumerable luxuries. A key word in the affirmations, chants, and adorations is "blasted" by the dynamic energy of Saint Germain's "purple light" and the "atomic accelerator." A talented appropriator, Ballard had lifted ideas at random from a dozen sources in putting this strange creed together (the sources are documented in an interesting volume: Psychic Dictatorship in America by



Gerald B. Bryan, published in Los Angeles in 1940). One of the sources that Ballard used was a series of articles which William Dudley Pelley had published in 1929, entitled "Seven Minutes in Eternity," written while Pelley was a resident of Sierra Madre, near Pasadena. It is not by chance, therefore, that the I AM cult has Hitlerian overtones, with such auxiliary organizations as "the Minute Men of Saint Germain" and "the Daughters of Light." By the time an I AM audience repeat a chant the fourth time, they are shouting with all the frenzy of a mob of Nazis yelling "Sieg Heil!" Will some future historian regard this Buck Rogers phantasy as the first cult of the atomic age?

At the trial of Mrs. Ballard in Los Angeles, it was revealed that her husband, with the aid of K-17, one of the Ascended Masters, had providentially sunk three submarines which Adolph Hitler had dispatched "to blow up" the Panama Canal. Well-groomed, heavily-veiled ladies took the stand and confessed their breathless belief in the doctrine of "precipitation," - that is, if you concentrate hard enough on anything you want, a jewel, an automobile, or an orchid, you can precipitate it. As indicative of the popular appetite for fantasy, representatives of "I AM" testified that the sale of books alone averaged \$1,000.00 a day. For months before his death, Ballard had warned his followers that Los Angeles would be destroyed on February 29, 1936. Veteran



victims of California earthquakes shuddered in apprehension and besought the Messenger to intervene with Saint Germain. Their petitions were finally granted, for, at the zero hour, Saint Germain obligingly averted the catastrophe. After Ballard's death, the bulletin of the cult contained this terse communique: "The inner work of Mr. Ballard's Ascension was completed in Honolulu in 1936 but his Etheric Body did not withdraw until December 29, 1939." Apparently Ballard had been a zombie for three years.

One might think that the conviction of Mrs. Ballard in the federal courts would have worked some diminution in Southern California's powerful will-to-believe. True, a few hundred members did abandon Saint Germain; but the movement actually gained strength by the "crucifixion" of Mrs. Ballard, known in the cult as Joan of Arc, Chanera, Jesus, and Saint Germain. A recent visit to the "I AM" Sanctuary at 1320 S. Hope Street, Los Angeles, has convinced me that the Ascendant Master Saint Germain is still doing all right. Classes are conducted at the Sanctuary, and at the White Temple at 701 N. Belmont Street, from 7 a.m. to midnight every day. Nowadays one must have first read and approved Volume I in the eight volumes dictated to Ballard by Saint Germain before one can be enrolled in the freshman course. Located in the Sanctuary is the "Temple of Music," in which recordings of "the music of the spheres" have been played without interruption, for twenty-four hours a day, since June 30, 1945. No word has



ever been spoken in the Temple to which only initiates are admitted. During the interview that I had with a representative of The Messenger, the walls of the Sanctuary vibrated to the chant of a class in a nearby room. For the "adorations," "affirmations," and "decrees" of the cult are changed in unison, repeated over and over again, rising to an almost intolerable shrillness and vehemence as the initiates demand radios, automobiles, perfumes and pressure-cookers of Saint Germain.

Great stress is placed in the "I AM" cult on color vibrations. Dedicated followers of Saint Germain will not wear red or black, nor are they permitted to have these colors in their homes. For black is symbolic of Night, Darkness, and Death; while red signifies Blood, Danger (as witness the red "stop signs" in traffic), and Destruction. Since neither color appears in the rainbow, they are therefore evil in essence. Science has even proven, I was informed, that the color red has been known to drive people crazy. The only red tolerated in the cult is the red of the American Flag. Most of the "I AM" brochure, charts, and pictures are colored in pink, blue, purple, yellow and green. Pets are also on the taboo list. For it seems that the Hates, Irritations, and Jealousies of mankind seek materialization in animal form. Sex, except for procreation, is rigidly proscribed. Explaining this curious taboo, my informant pointed to the increasing divorce rates and blithely stated: "Everyone knows that 90% of the divorces are due to the indulgence in sex as a pleasure.



## 5. Mankind United

In 1875, a group of men, whose names must be forever unknown, succeeded in establishing contact with a superhuman race of little men with metallic heads who dwell in the center of the earth. With the aid of these supermen, The Sponsors propose to eradicate war and poverty from the earth. Such is the basic revelation of Mankind United, a cult movement launched by Arthur Bell in 1934. Once 200,000,000 people have joined the organization, Mankind United will be in a position to insure that no mortal will have to work more than four hours a day, four days a week, eight months a year, to earn a salary of not less than \$3,000 a year. Pensions of \$250 a month will be paid all who have worked 11,000 hours or have reached the age of sixty. Bell promised each of his followers a \$25,000 home, equipped with radio, television, unlimited motion pictures, and an "automatic vocal-type correspondence machine." The homes were also to be equipped with automatic news and telephone recording equipment; automatic air-conditioning; with fruit trees, vegetable gardens, hot houses, athletic courts, swimming pools, fountains, shrubbery, and miniature waterfalls. While traveling some years before the war in China and Japan, "and certain countries in Europe," Bell had discovered 100,000,000 gardeners who were anxious to spend the rest of their lives gardening in America for Mankind United.



In exchange for these promised luxuries, members were asked to surrender their worldly possessions on joining the secret order. Throughout a network of affiliated organizations-the Universal Service Corporation, the International Institute of Universal Research and the International Legion of Vigilantes-the leaders of Mankind United received \$97,500 in 1939 from the sale of Arthur Bell's revelation. Between 1934 and 1941, more than 14,000 Californians joined the cult, most of whom were "either elderly persons or individuals who had suffered severe economic losses." Arthur Bell claimed to have possession of a ray machine so powerful that its beams once released, would knock out the eyesockets of people thousands of miles distant (a notion based upon an article which Dr. R. M. Langer, of the California Institute of Technology had contributed to Collier's in 1940). Using the principle of the ray machine, power plants would be created capable of exterminating 1,000,000 people at a single blast (the atomic bomb killed 100,000 at Hiroshima). Claiming to be omnipotent, Bell told a California legislative committee that, if he wished, he could go into a trance and be whisked off to the far corners of the earth. On one occasion he went to sleep in San Francisco and woke up aboard a British merchant vessel in mid-Atlantic. Shortly after the attack on Pearl Harbor, the



leaders of the cult, most of whom were anti-war, were convicted of violating the sedition statutes.

Certain basic themes appear in both the I AM and Mankind United cults. In both movements there is a marked emphasis upon energy and power: symbolized by the ray machine in Mankind United and by the "mystic purple light" of the I AM cult. Both cults reflect a psychoneurotic preoccupation with the symbols of material wealth, luxury, and ease of living. Splendor and release, power and wealth, are to come, in both cases, through the intervention of a Messiah who possesses the magic formula. There are villains in both cults: hidden rules, destructive forces, static elements that must be blasted into eternity. Sired by Buck Rogers and Superman, they are nevertheless profoundly symptomatic of the unrest, the suppressed fury, and the preoccupation with violence and power of certain classes in our society. The revelation of Arthur Bell contains this significant passage:

The middle classes of people, who have always constituted the backbone of every nation, have been held in bondage throughout the centuries, primarily because of the fact that they have been penny wise and pound foolish in devoting their full time to performing the world's work, and in taking so little time for ascertaining the reasons for their ceaseless bondage.

TP The character, Tod, in the late Nathanael West's brilliant novel, "The Day of the Locust," spends his nights at the different Hollywood churches, drawing their worshipers:



He visited the "Church of Christ, Physical," where Holiness was attained through the constant use of chest-weights and spring grips; the "Church Invisible" where fortunes were told and the dead made to find lost objects; the "Tabernacle of the Third Coming," where a woman in male clothing preached the "Crusade Against Salt"; and the "Temple Modern" under whose glass and chromium roof, "Brain-Breathing," the Secret of the Aztecs, was taught. As he watched these people writhe on the hard seats of their churches, he thought of how well Alessandro Magnasco would dramatize the contrast between their drained-out feeble bodies and their wild, disordered minds. He would not satirize them as Hogarth or Daumier might, nor would he pity them. He would paint their fury with respect, appreciating its awful, anarchic power and aware that they had it in them to destroy civilization.

One Friday night in the "Tabernacle of the Third Coming," a man near Tod stood up to speak. Although his name most likely was Thompson or Johnson and his home town Sioux City, he had the same counter-sunk eyes, like the heads of burnished spikes, that a monk by Magnasco might have. He was probably just in from one of the colonies of the desert near Soboba Hot Springs where he had been conning over his soul on a diet of raw fruits and nuts. He was very angry. The message he had brought to the city was one that an illiterate anchorite might have given decadent Rome. It was a crazy jumble of dietary rules, economics and Biblical threats. He claimed to have seen the Tiger of Wrath stalking the walls of the citadel and the Jackal of Lust skulking in the shrubbery, and he connected these omens with "thirty dollars every Thursday and meat eating." Tod didn't laugh at the man's rhetoric. He knew it was unimportant. What mattered were his hearers. They sprang to their feet, shaking their fists and shouting. On the altar someone began to beat a bass drum and soon the entire congregation was singing "Onward Christian Soldiers."

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In Los Angeles, I have attended the services of the Agabeg Occult Church, where the woman pastor who presided



had violet hair (to match her name) and green-painted eyelids (to emphasize their mystical insight); of the Great White Brotherhood, whose yellow-robed followers celebrate the full moon of May with a special ritual; of the Ancient Mystical Order of Melchizedek; of the Temple of the Jewelled Cross; of Sanford, "food scientist, psychologist, and health lecturer"; of the Baha'i World Faith Center; of the Crusade of the New Civilization; of the Self-Realization Fellowship of America, which plans a Golden Lotus Yoga Dream Hermitage near Encinitas; and the lectures of Dr. Horton Held, who believes that California is an unusually healthy place to live since "so many flowers find it possible to grow in this vicinity. The flowers, cultivated or wild, give out certain chemicals which beneficially affect the human body." Los Angeles is the home of the Maz-daz-lan cult of Otoman Bar-Azusht Ra'nish (real name Otto Ranisch) whose followers chant:

I am all in One individually and one in All collectively;  
 I am present individually and omnipresent collectively;  
 I am knowing individually and omniscient collectively;  
 I am potent individually and omnipotent collectively.  
 I am Maz-daz-lan and recognize the Eternal Designs of  
 Humata, Huhata, Hu-varashta  
 A-shem Vo-hu, A-shem Vo-hu, A-shem Vo-hu.

It is the home of the Philosophical Research Society, Incorporated; of Manly Palmer Hall, "America's Greatest Philosopher"; the center of Zoroastrianism in America; and



the headquarters of the American Association for the Advancement of Atheism. In a single office building in the heart of Los Angeles, Thomas Sugrue found the following listed as tenants: "Spiritual Mystic Astrologer; Spiritual Psychic Science Church, number 450, Service Daily, Message circles, Trumpets Thursday; Circle of Truth Church; ~~Spiritual Psychic Science Church~~; First Church of Divine Love and Wisdom; Reverend Eva Coram, Giving Her Wonderful Cosmic Readings, Divine Healing Daily; Spiritual Science Church of the Master, Special Rose Light Circle, Nothing Impossible." Southern California, wrote Michael Williams, is a "vertiginous confusion of modern idolatry and sorcery and superstition," which is finding philosophical justification as a "new paganism, made up of Theosophists, Rosicrucians, Christian Mysticism, Hermeticism, and New Thought." It will be noted that most of the movements described in this chapter represent cultic phenomena, that is, they are not sects which have split off from some established faith; they are new cults.<sup>1</sup>

1. For the story of the "Self-Realization Fellowship" see "East, West Blended in Seclusion" by Sara Boynoff, Los Angeles Daily News, August 1, 1949.

On the Rosicrucian Order, see the story in the San Francisco Chronicle of March 23, 1949, about an interesting law suit in San Jose. The story throws a great deal of light on the subject of the Supreme Grand Lodge of the Ancient and Mystical Order of Rosae Crucis.



## 6. Holy Cities

Enroute from San Francisco to Los Angeles, the curious traveler can make the acquaintance of any number of bizarre wayside prophets and hot-dog-stand savants. Located on the highway between Santa Cruz and San Jose is the community of Holy City, where "Father" W.E. Riker, perennial candidate for governor, "The Wise Man of the West," presides over "the world's most perfect government." Holy City itself consists of a restaurant, a post office, a print shop, and Riker's headquarters over which appears the sign: "Holy City - Information Booth - All Mysteries Answered." Along the highway, Holy City is advertised by signs reading: "If you are contemplating marriage, suicide or crime see us first," and "dispel the idea that you are different than God or the other fellow when sifted down." The magnum opus of "Father" Riker, a former showman and circus barker from the Middle West, is a book called The Perfect Government which is written in question and answer form. Thus: "Questions: When was this philosophy established? Answer: in 1908, prior to the great Halley's comet. Question: Are any of your people married? Answer: They are all married to Wisdom." Father Riker has a standing reward of \$25,000.00 for any person who can find a flaw in the book or can prove that the theocratic scheme of world government which it sets forth will not work. Riker is a typical California prophet in at least three respects: his lack of



modesty, his vigorous self-assertion, and his violent rhetoric. As Conrad Aiken once observed, there is about the state "that somewhat specious and stagey largeness which California so impartially visits upon trees, fruits and prophets alike." Its prophets, like its geraniums, grow large, rank and garish.

Down the coast, in the town of Atascadero, lives William Jullgren, publisher of The Beacon Light, food faddist, anti-semite, astrologer, and prophet. Jullgren, who bitterly opposes sex, smoking and drinking, believes that individuals can only attain real insight into the mysteries of the Cosmos by feasting on one or another of his specially prepared foods: the dry herb Kamba; Papaya Tablets; Kelp-Carbon Tablets; Vegex; Alfalfa; Lemon Juice Powder; Kol-N-Zymes; Beet Root Powder; and, above all, raw kelp. From various "lunations" which he has worked out, Jullgren is convinced that Southern California awaits destruction. "Low vibrations," he writes, "attract trouble, earthquakes and such." Furthermore, areas of low vibrations attract people who "draw diaaster after them." Kullgrenites are advised to purchase trailers and stake out possible retreats which should be located at elevations or not less than 2,000 nor more than 3,000 feet. "You may think I am crazy," warns the prophet of Atascadero, "but my responsibility ends when I warn you of what I know will come. The



religion of the old Piscean Age is crumbling." The Noah's Ark trailer should be loaded with plumbing tools, scissors, clippers, needle, and thread and should be stocked with quantities of kelp for the "average adult should eat not less than 6 pounds of kelp a year." One of the secrets of the success of California's raw food prophets, who invariably mix astrology, sex, kelp, and politics, is their emphasis on the awful things to come. In a land haunted by fear of earthquakes, these Jeremiahs of the highways simply can't fail to attract a following.

It is one of the paradoxes of Los Angeles that here, where it is almost as difficult to see the stars as it is to see the sun through Pittsburgh's smoke, should be located the international headquarters of astrology. To be sure, stars can occasionally be seen in Southern California; but, for most of the year, they are lost in the soft mist of the night skies. Yet crystal ball gazers, horoscope readers, and other magicians specializing in predicting the future have long flourished in Southern California. Perhaps the fact that the future of Southern California has seemed at times so uncertain and debatable has contributed to the prevalence of astrological cults of one kind or another. To be assured that Southern California did have a future - even by an astrologer - must have been comforting and consoling. In any case, the practice of astrology reached such peaks of extravagance that, some



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years ago, the City of Los Angeles adopted an ordinance making the prediction of the future for a fee a misdemeanor.

With the adoption of this ordinance, astrology, one of the oldest of the arts, was compelled to go underground. But the itch to know the message of the stars did not abate; on the contrary, it became more prevalent. In December, 1945, Mrs. Colby Griffin, formerly secretary of the American Federation of Astrologers, was arrested in Los Angeles for the practice of the black art, convicted, and fined \$100.00. At her trial, the courtroom was packed with anxious astrologers. Hope ran high that Judge James Pope would hold the ordinance unconstitutional or, perhaps, exonerate Mrs. Griffin. With so many people predicting the future in Los Angeles, with or without a fee, it did seem rather cruel to single out the astrologers for special treatment. These vague hopes were soon dashed asunder, however, when word spread through the courtroom that Judge Pope was a Virgo. The three members of the appellate court who heard the appeal must also have been born under the sign of Virgo, for, in July, 1946, the conviction was sustained and the ordinance upheld.

One of the rich, tempting fields for practicing astrologers in Los Angeles has always been the motion picture colony. Here, as one investigator has pointed out, are "richer diggings than the Forty-Niners ever found



in the Mother Lode." A notoriously superstitious folk, - forever jittery about the future, - motion picture stars have long shown a high susceptibility to astrology. Such stars as Maria Montez and Alan Hale have no hesitancy in expressing their reliance upon astrology, - doubtless the attraction of star for star. Miss Montez refuses to appear at the studios on days when the signs are not propitious, while Mr. Hale is certain that the success of his marriage of thirty-three years is largely due to astrological forecasts. It is not at all uncommon for a motion picture actor to pay \$500.00 for a single "delineation." Some of Hollywood's more famous stars have contracts with astrologers for the preparation of regular monthly forecasts which are followed to the letter. One such horoscope that I saw recently gave the following intimations for Thursday, May 23rd: "Good for publicity, advertising, business matters, dealings with relatives, specially brothers and sisters, and for all Arien types of interest. Make Hay while the Sun Shines these Beautiful May Days." Among the favorite teachers of astrology in Hollywood is Mrs. Blanca Gabriella Holmes, wife of Stuart Holmes, star of the silent films, who appeared in such favorites of yesteryear as The Prisoner of Zenda, The Four Horsemen, and East Lynne. The Holmes live in a house that once served as headquarters for the Theosophy Society, indicating the curious overlapping of cultic influences in Southern California. Another wizard



of the stars in Hollywood is Carroll R. M. Righter, who calls people by their birthday instead of their name. Thus, "Hello June 18", he will cheerily greet a friend.

For many years, Los Angeles has been the headquarters of Dr. Llewellyn George, "the dean of American astrologers," who heads the Llewellyn Publications, Ltd., and publishes the Astrological Bulletin, the oldest theoretical journal of astrology in America. Published since 1908, it circulates about 50,000 copies. Dr. George, author of Health and Attainment Through Cosmic Vibrations, as well as some twenty other books, plants flowers and vegetables in his garden in accordance with a horoscope schedule: "vegetables bearing below the ground when the moon is tipped downwards, those bearing above the ground when the crescent of the moon is slanted upwards."

Los Angeles is also the headquarters of the First Temple and College of Astrology, located at 736 S. Burlington Street. It will indicate the deep roots of astrology in Los Angeles merely to state that this institution was founded in September, 1907, by James Keifer, an osteopath. Classes are held every Tuesday from 10 a.m. to 9 p.m. and about two hundred students drawn from every walk of life are enrolled. An institution of considerable pride to numerous residents of Los Angeles, where its alumni must now be numbered in the thousands, the First Temple is the only non-religious school of astrology in America. Presided over by Mrs. Harriet



K. Banes and a faculty of eight ebullient ladies, the First Temple offers courses in "Ancient and Modern Astrologers," "Scientific Embryology Applied to Pre-Natal Astrology," "Mundane Astrology" and "Horary Astrology." Nor is theoretical interest in astrology confined to Los Angeles. On an orange grove near Redlands, Edward L. Blincoe, head of the Research Forum, is currently working out the correlation between astrology and personality formation as reflected in the horoscopes of 140,000 California school children.

Chronic sun-worshippers, the Californians have long shown an exceptional interest in cults based upon some phase of sun worship. The oldest of these cults is the Mazdaznan cult, which has its international headquarters in the Mazdaznan Temple at 1159 S. Norton Street, Los Angeles. Based upon the "ancient Parsee Sun-Warship teachings of Mazda," this cult was first brought to Southern California some thirty years ago by Dr. Otoman Bar-Azhusht Ranish.

Rosicrucianism has always been a fountainhead of the esoteric in California. The Rosicrucian dispensation was brought to Southern California around October, 1911, when its prophet, Max Heindel, established the Rosicrucian colony of Oceanside, - between Los Angeles and San Diego. Located on a beautiful fifty-acre tract, the colony boasts a vegetarian cafeteria, a Temple of Healing adorned with



murals of the Zodiac, a Chapel, and a dozen or so cottages for the residents. This branch of the Order of the Rose Cross is devoutly vegetarian, astrological, and esoteric. It believes with Goethe's Mephisto that "blood is a juice of a very special kind." Its magazine, Rays from the Rose Cross, is full of horoscopes, articles on diet, and learned treatises on the curative power of precious gems. Thus the emerald is an effective laxative; amber, being highly magnetic, is good for asthma; and red coral, if worn about the body, will eliminate stomach disorders. Numbering such occultists as Marie Corelli and Bulwer Lytton among its European sponsors, it claims to have anticipated the atomic bomb in its teachings. When the Sun, by reason of the procession of the equinoxes, shall have entered the Sign of Aquarius, the Slavic race will become dominant; but the seventh and final race of the Aryan Epoch will arise in the United States, presumably in Southern California. Many of the newer cults in California have borrowed heavily from the Rosicrucians.

The Rosicrucians, like most cults and fraternal orders, are divided in California into northern and southern branches. The Heindelians sect is highly concentrated in Southern California; while the Amorc sect has its headquarters in San Jose, - AMORC being Ancient and Mystical Order Rosae Crucis. The Amorc are strictly Egyptian, in ritual and symbolism; while the Heindelians tend more to the Anglo-American pattern. Those visitors who have traveled California's famous El Camino Real (Highway



No. 101), have doubtless been inspired with a sense of awe and wonder at the sight of the AMORC headquarters near San Jose, - an impressive upsurge of pure Egyptian architecture in the bright mocking sunlight of California. Here one can see Egyptian obelisks in the Rosicrucian Park; the Francis Bacon Auditorium (Sir Francis having been an early Rosicrucian Imperator); the shrine of Amenhotep IV, Pharaoh of Egypt; the Rosicrucian Oriental Museum; the Supreme Temple of AMORC; the Rosicrucian Planetarium and Research Library, and other remarkable edifices. San Jose is the headquarters for AMORC in North and South America and all the territories and possessions of the United States. From the headquarters of the order occult vibrations extend throughout California from Eureka to Chula Vista.

All manner of esoteric outcroppings may be found in the great white sand dunes of Pismo Beach and Oceano, - long a favorite hideaway for mystics, occultists, new religionists, poets, and vegetarians. Pismo Beach is, in fact, the headquarters of the vegetarian movement in the United States. Here is published The American Vegetarian, which contains the highly diverting advertisements of the Carey-Perry School of the Chemistry of Life (Hollywood); the Essene School of Life, which sponsors an annual Biochemical Grape-Cure at Tecate, California; and the Lemurian Ambassador, official publication of the Lemurians. Never be surprised at what you find in the dunes of Oceano, for the entire region is highly impregnated with occultism.



## 7. City of Heretics

Migration is the basic explanation for the growth of cults in Southern California. "History is replete," writes Dr. William W. Sweet, "with instances of corruption of religion among migrating people." In the process of moving westward, the customs, practices, and religious habits of the people have undergone important changes. Old ties have been loosened; old allegiances weakened. The leaders of the orthodox faith have repeatedly complained, with the exception of those of the Catholic Church, that established church practices and procedures have undergone various mutations in Southern California. For example, entombment in mausoleums and the practice of cremation are much more common here than elsewhere in the nation. Bishop Stevens of the Episcopal Church has said "that people in Southern California jump from one ism to another. It doesn't make much difference if one changes the labels on these empty bottles, and Southern California is full of empty bottles." A church survey made in Los Angeles points up the real problem. "For the most part," it states, "the newly developing religious teachers are sincerely trying to serve their followers, and prove to be strong influences because traditional habits do not reach the people in this community. Even the older-type churches have been adopting measures unsanctioned in other parts of the country for a more effective hold upon their people."



In a lesser measure, the cultic aberrations of Southern California are an accidental by-product of its geographical location. Dr. Lee R. Steiner, in her study of quacks and fakirs, has pointed out that, when difficulty besets the quack, "he usually flees to Los Angeles," not so much because it is a haven, as because it is the first metropolitan center west of Chicago. Cult movements have moved westward in America and Los Angeles is the last stop. The cultism of Los Angeles appeared highly exceptional, when it first became pronounced in the early 'twenties, because most other American cities had forgotten that they, too, had passed through a similar phase years ago. For example, San Francisco was the home and center of west-coast cults and fakery from 1860 to 1890. The geography of Los Angeles is important in another respect; it faces the East. "Every migrant," writes Dr. Horace Kallen, "is a cultural carrier." That Los Angeles faces the East accounts for the fact, pointed out some years ago by Dr. Herbert W. Schneider, that every existing religion in the world is represented by branches in Los Angeles. Some idea of the heterogeneous religious scene may be illustrated by the fact that, of 1,833 houses of worship in Los Angeles, 147 are Roman Catholic and 836 are orthodox Protestant; but what are the remaining 850 churches?



While the folk-belief that new religious movements always arise in desert areas is certainly naive, nevertheless there is something about Los Angeles-its proximity to the desert, its geographical position (facing the east and west), its history of rapid social change through migration-that leads me to believe that some new religious movement is brewing here. Admittedly the evidence is circumstantial, but I would point to some curiously interesting details recently unearthed by Dr. William York Tindall (see The Asian Legacy and American Life, 1945, pp. 175-193.)

When William Butler Yeats and his wife visited California, Mrs. Yeats, a medium, had a series of occult experiences in Los Angeles. For several successive nights, her husband took notes on the daemonic or occult communications which she received. These notes constitute the strange stuff from which his extraordinary volume, A Vision (1925), was woven. While visiting in Los Angeles, D. H. Lawrence frequently consulted Lewis Spence, a Rosicrucian, and an authority on the Atlantis legend. Much of the mysticism of his novel, The Plumed Serpent, is based on materials acquired from Spence. According to Dr. Tindall, the account of the chakras, which appeared in Lawrence's Psychoanalysis and the Unconscious, is based upon a book entitled The Apocalypse Unsealed (1910), written by James M. Pryse of Los Angeles. In 1937, Aldous Huxley accompanied his friend Gerald Heard to America. After "investigating telepathy in



Carolina and Quakerism in Pennsylvania," in search of collaboration for their burgeoning metaphysical beliefs, they settled in Los Angeles. In After Many a Summer Dies the Swan (1939), Huxley gives an account of Heard's (the Mr. Propter of the novel) attempt to found a new cult in Southern California. At first a skeptic, Huxley has, within the last two years, become a convert to Indian mysticism. Nowadays he regularly attends the meetings of the Vedanta Society in Hollywood and frequently consults Swami Prabhavananda of the Ramakrishna Mission, editor of Vedanta and the West. Still another migrant to be converted in Los Angeles is the brilliant young English writer, Christopher Isherwood. "Soon after his arrival in Los Angeles," writes Dr. Tindall, "Isherwood fell under the power of Heard's Swami, renounced literature, the movies, and the world, and proceeded to meditate in the convenient desert whence he emerges occasionally to assist the Swami in public devotions."

A main item of gossip in Hollywood at the moment is whether Isherwood really is the original for the central character in Somerset Maugham's novel The Razor's Edge.

While professing not to see any resemblance in the portrait, Isherwood suggests that Heard may possibly have been the original, or perhaps John van Druten. In any case, Maugham came to Hollywood to consult Swami Prabhavananda before writing the novel.



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There is, about all this, as Dr. Tindall notes, "the strange recurrence of Los Angeles. To that city Heard, Huxley, and James M. Pryse, contriving to go East and West at once, retired to meditate, and it was there that Mrs. Yeats received the daemons. The attraction of this place for spiritual men and even for spirits is plain. But I am not sure that I know what it means" (*italics mine*). Nor do I know what it means. (See also: The Mystery of the Buried Crosses, by Hamlin Garland, (1937); and The Doomsday Men (1938) by J. B. Priestley.) Emma Harding, in her history of spiritualism, said that cults thrived on the Pacific coast because of the wonderful transparency of the atmosphere, the heavy charges of mineral magnetism from the gold mines which set up favorable vibrations, and the notably strong passions of the forty-niners which had created "unusual magnetic emanations"!

1. For interesting accounts of the Vedanta Society of Southern California, see: "Swami vs. the Hollywood Ego," by Ezra Goodman in PM; "Vedanta Society Opens Monastery," Los Angeles Times, September 25, 1949; "Girls Form Hindu Monastic Order," The Denver Post, November 6, 1949, story by Jack Quigg; and Vedanta for the Western World, edited by Christopher Isherwood, Marcel Rodd Co., Hollywood, 1945.

On California cults generally see my article "Mecca of the Miraculous" which appeared in Holiday, January, 1947. Also see Luther Whiteman's novel: The Face of the Clam, Random House, New York, 1947.

For an intensely interesting account of the fervid reception given Avak Hagopian, the Armenian mystic, in Southern California, see: Los Angeles Times, May 8, 1947, June 2, 1947.

See, also, the stories of the fabulous "numerology cult ranch" at Whittier, California: Los Angeles Times, June 10, 11, 12, 15, 1948; and Los Angeles Daily News, June 11, 1948.



For stories of other <sup>accounts of</sup> mystics see the ~~stories about~~ Krishna Venta, the Los Angeles "mystic" who created a sensation in London: Los Angeles Mirror, March 14, 1949; Los Angeles Times, March 15, 1949; and, also, the story of John Love Wisdom, the bearded hermit from Ecuador, as reported in the Fresno Bee, May 26, 1949.

The social and cultural background of cultism in California is analyzed in my book: California: The Great Exception, 1949.



## Chapter XLI

### THE GROWTH OF CHURCH COOPERATION ~~IN CALIFORNIA~~

*E. C. Farnham*

Any story of Protestantism in California is incomplete without the story of Protestant cooperation. This is important as a matter of history. It is also important because of the modern emphasis being given to church unity, under the <sup>unfamiliar</sup> ~~bewildering~~ title of "ecumenicity", an emphasis that is growing throughout all Protestantism in behalf of the "universal church."

The records of church cooperation, at least for the earlier periods of California history, are scanty and for the most part quite incidental to other interests. In some instances, the place which cooperation played in religious life must be inferred since cooperation was not the primary concern and is not specifically defined. Unfortunately, records of activities after cooperation became more of an objective in itself are incomplete, with frequent gaps and omissions.

As a general observation, the history of church cooperation in California may be broken into three phases which, for lack of better terms, may be designated as the earlier or Circumstantial Period, the middle or Unofficial Period, and the contemporary or Ecumenical Period. As might be expected, the characteristics of these phases overlap one another and yet in retrospect they are fairly distinct. It is to be hoped that some historian of the future, with the time and the ability, will undertake the careful research and recording of details of these periods, which <sup>task</sup> is impossible in <sup>the</sup> preparation of this brief sketch.



### CIRCUMSTANTIAL COOPERATION

Church cooperation of the circumstantial type was the product of the beginnings of American life in California. It does not appear that cooperation was exercised because it was a commanding ideal in itself, but because conditions or particular circumstances made it desirable or inescapable. Particular cooperative ventures disappeared as the circumstances changed.

For the data of the very beginnings, we are debtors, interesting enough, to a cooperative undertaking. It was in 1946 that the "centennial celebrations committee of the California State Chamber of Commerce requested the Northern California-Western Nevada Council of Churches, with headquarters in San Francisco, to serve as a coordinating agency for the Protestant denominations in evolving their respective plans" for the centennial celebration. "Acting upon this request, the administrative board of the council" (of churches) "appointed a research committee consisting of Howard W. Derby (Methodist), Dr. Sanford Fleming (Baptist), Rev. E. W. Houlding (Congregational), the Right Reverend Edward L. Parsons (Protestant Episcopal), Rev. John W. Winkley (Methodist), and Dr. Clifford M. Drury (Presbyterian, and professor of Church History at San Francisco Theological Seminary). <sup>Dr.</sup> ~~The Reverend~~ Abbott Book was the executive secretary of the Council. With understandable caution, the committee disclaimed ability to decide between the "conflicting claims of some of the denominations to the distinction of being "first" in a particular field..." but "to accept for



each denomination its own definition of a church and the corresponding dates of origin." With these decisions, the committee produced a published document entitled "A Chronology of Protestant Beginnings in California" with Dr. Drury as the writer. A few incidents are taken from this document because they seem to involve something of the "co-operative" quality, whether or not they involved an "ecumenical" purpose.

In 1579, between June 17 and July 23 (old calendar) or June 27-August 2 (new style calendar), Sir Francis Drake's ship, GOLDEN HINDE, anchored in what is now known as Drake's Bay, Marin County, California. "Soon after arriving, the Reverend Francis Fletcher, chaplain of the expedition, conducted the first Protestant service in the English tongue in what is now continental United States. Since Fletcher was a clergyman of the Church of England, it is assumed that the Anglican Prayer Book was used." It is quite possible that the worshipers included some who were not Anglicans.

"On November 27, 1826, Jedediah 'Bible Toter' Smith with a few companions arrived at San Gabriel Mission, the first white men to reach California from the East by the overland route. Smith, a devout Methodist, is reported to have carried his Bible with his gun. He and the members of his party were the first known to have observed Protestant forms of worship, following those conducted by members of the Drake Expedition, in what is now the State of California." The record does not show that these "worshipers" were exclusively Methodist, as was Smith.



"On June 7, 1846, Captain John B. Montgomery, a ruling elder of the Presbyterian Church, conducted Protestant divine services aboard his ship, the U.S.S. PORTSMOUTH, in San Francisco Bay.... According to reports, Captain Montgomery conducted divine service ashore on Sunday, July 12. This was 'the first public Protestant worship held in the town' of Yerba Buena (San Francisco)."

"In the latter part of November, 1846, Protestants at Santa Clara began regular Sunday services, largely under Methodist supervision."

By 1847, the record reveals that denominational churches began to be organized, the first being, apparently, the Mormons, then Methodists, followed by the Episcopal, Presbyterian, and Congregational.

In the summer of 1848, the Reverend Timothy Dwight Hunt, a Presbyterian (New School) and "the first Protestant clergyman to engage in full time religious work in California", "was made city chaplain of San Francisco on an undenominational basis and under his direction regular worship services were held during the last two months of the year in the schoolhouse." Very evidently, there was no doctrine of "separation of Church and State" at that time, nor Supreme Court to forbid use of public school buildings for religious purposes. It may not be technically correct to say that this arrangement was "cooperative", but certainly it reached across denominational lines.

So we come to the history making year of 1849 and the "Chronology" reveals that the several denominations were zealously at



work establishing churches of their persuasion in the new communities  
and towns of the new State; and "cooperation" tends to shift/ the practice  
of joint or "un-denominational" worship, due to the demands of the  
situation, to assume a more denominational character. Two incidents  
demonstrate this transition. On July 29, <sup>1849,</sup> "the First Congregational  
Church of San Francisco was organized by the Reverend T. Dwight Hunt."  
The Reverend Mr. Hunt has been mentioned previously as being a New  
School Presbyterian. Whether his action in forming a Congregational  
Church represents a "cooperative" understanding, or whether he had  
succumbed to that later form of interdenominationalism by which mem-  
bers of one denomination transfer at will to another denomination, the  
record does not reveal. The second incident occurred on October 30,  
1849, with the formation of the San Francisco Bible Society, presumably  
an interdenominational organization (though perhaps not officially  
constituted by the several denominations) for the promotion of a func-  
tion<sup>al</sup> mutual concern, the distribution of Bibles. This organization  
ushers in a distinctly new aspect of "cooperation", one in which  
enters the element of choice as to whether to "unite" with Protestants  
of other denominations in an enterprise which may be done better by  
eliminating the lines of division. This event may be said to be the  
beginning in California of at least one aspect of modern "ecumenical"  
cooperation.

At this point, the "Chronology" concludes, and we are left  
with only fragmentary records or surmises. Life in the "gold rush"  
days must have been intensely individualistic. Boom conditions pre-



vailed. Population increased at a rapid rate. New towns sprang up. Mushroom enterprises multiplied. Competition was keen. Morals were of the "wild west" sort; and the conduct of religious enterprises called for a hardy, pioneering spirit and temper. The race to establish new churches in keeping with the increase of population intensified denominational endeavor--a situation which is still present--and left little opportunity, if inclination, to take the time for cooperative deliberation and decision, and much the less resource by which to maintain joint undertakings. It is easy to imagine that circumstances dictated, "every man for himself, and heaven help the hindmost." And yet circumstances intervened occasionally to produce cooperative relationships which were, at least, of the expedient sort. Thus it is related to the writer by Mr. Colin Gair, a prominent member of St. Paul's Cathedral in Los Angeles, that the Presbyterians and Episcopalians joined in 1865 in erecting a church building at Temple and Newhigh Streets, near the present City Hall, in Los Angeles. The Presbyterians worshiped with the Episcopalians, not having a church organization of their own. Later, the Presbyterians decided to worship alone and demanded return of the money which they had invested in the building--five hundred dollars in all--even threatening if not actually filing suit to effect recovery. Be it said that the Episcopalians, in true spirit of cooperation, repaid the money.

Perhaps more typical of interchurch relations, if not of cooperation, is found in the instance of the Slausson family, after/<sup>whom</sup> presumably a street in Los Angeles is named. The Slaussons transferred



from the Presbyterian fold to become members of the Episcopal Church, and later contributed the funds to provide the Bishop's Throne in the present St. Paul's Cathedral. If the Presbyterians seem to be the loser in this exchange, it may be remembered that many years later the Episcopalians raised no issue over participation by their beloved bishop, the Right Reverend W. Bertrand Stevens, and his successor, Bishop F. Eric Bloy, as members of the Board of Trustees of Occidental College, a Presbyterian institution.

It would appear that church influence mounted rapidly in the new community, for the State librarian, Mabel R. Gillis, reports a successful effort in 1850 to secure a Sunday observance law and comments that "there may have been some cooperation among the churches" in this undertaking. The law was later declared unconstitutional, but "a later campaign resulted successfully in another Sunday observance law, and this one was upheld in 1882 by the State Supreme Court."

When the first ministerial association made its appearance, there seems to be no record to indicate. It would be strange, however, if earnest pastors, yearning over the waywardness of a pioneer people, did not at times overreach the boundaries of theological and denominational differences to find comradeship and comfort from a minister of "the competing church." Thus has the essential unity of the "body of Christ" manifested itself from time to time, whether by force of circumstances or by purposeful choice.



#### UNOFFICIAL COOPERATION

Of the period 1850 to early 1900, there is little accumulated record; but we may be sure that a certain amount of cooperative action was not lacking. By the end of 1849, San Francisco boasted of six Protestant churches, and Sacramento three. Most certainly, the pastors of these churches met on occasion to consider mutual interests and problems; and these meetings flowered into the ministerial associations which have developed in nearly every town and continue down to the present day. These were distinctly associations of individuals, and in very few if any instances did they have the official recognition or support of the denominations. They were chiefly for fellowship and professional enrichment, though in some instances, as is the case today, they reached into the field of action resulting in revival or evangelistic campaigns, in organized attacks upon vice and crime or some unsavory condition within the community. Rarely did they make skillfully planned approach to the community from the standpoint of its over-all character and on-going need. This was to come later.

It was during this period that numerous other movements of a religious nature developed, such as the Christian Endeavor Societies, the Young Men's Christian Association and the Young Women's Christian Association, temperance and prohibition groups, Bible Societies, and temporary associations for special evangelistic campaigns or moral crusades. In few, if any, of these movements was ecclesiastical action or authority involved. They did not savour of federation of



churches, though they certainly were the forerunner of the federation movement which was to develop later.

This period, if it may be so designated, is most important to the religious enterprise in California since it was the period of "digging in" during which churches were established and the foundation was laid for the more mature church program which came with the turn of the century.

#### ECUMENICAL PERIOD

The word "ecumenical" was not current with the opening of the century; in fact, it was to be a quarter of a century or more before the term was adopted, and then by virtue of events which occurred in Europe and not in California. However, it was not long after the opening of the century that the first event took place in which churches undertook to federate, involving more or less official action and the designation of delegates to a representative plenary body. The earliest account of anything of this sort appears in the San Francisco Chronicle and the San Francisco Call under date of November 18, 1902, with the announcement that "a California Federation of Churches has been formed." Approximately one year later, another announcement appears in the same newspapers to the effect that "officers of the California Federation of Churches have been elected." The records of these events have not been located, and it is within surmise that the organization did not survive. But the seed had been planted from which was to come the blade and then



the ear, for the San Francisco Chronicle of September 11, 1904, records the fact that "the Berkeley Federation of Churches and Christian Workers had elected officers." Lacking records to the contrary, it is probable that the Berkeley Federation of Churches was the first of the city federations of churches to be formed within the State. Today, forty-five years later, there are at least twenty-five city councils of churches within the State, twelve of them in Southern California, with a State Council of Churches functioning vigorously through two divisions, the Northern California Council of Churches and the Southern California Council of Churches.

For a decade or more following announcement of the Berkeley Federation, there is little available record, but there was an event on the national level which was to be of determining influence. This ~~event~~ was the formation of the Federal Council of the Churches of Christ in America in the year 1908. Many years of endeavor in behalf of church unity on the part of national and world churchmen led to the formation of the Federal Council. Its beginnings were not unlike those of a child undertaking its first steps. To say the least, it was an experiment fraught with great uncertainty, an uncertainty which is not overcome altogether to this day. However, the formation of the Federal Council had prompt effects. It certified the concept of federation as the true expression of church unity. It pointed the way in thinking and action for churches throughout the nation. It stimulated groups of churches at



local levels, cities and states, to similar organization. It provided anchorage, counsel and aid to local organizations and so produced a national movement that was destined to grow. Today there are more than seven hundred local town and city councils of churches in the United States and thirty-eight state organizations. Paralleling this development has been the growth of national councils of churches, culminating in the formation of the World Council of Churches in August, 1948. So, the ecumenical movement has progressed on the wider levels.

We can now go back to the California story. The year 1913 is highly important because of a number of near-simultaneous developments. It is probably dangerous to undertake to say just which was truly "first"; but Mr. M. C. Goethe, prominent layman of Sacramento, declares that "in the week after Christmas, 1913, the first small group met at the Hotel Sacramento and decided that we would proceed with the formation of a Council of Churches with only a few churches and in some of these only a few members having the vision." In fact, Mr. Goethe dates the beginning in 1911, and in Korea, since it was in that year and in that distant land that he and Mrs. Goethe reached the decision to do something about church cooperation when they returned home. The decision was reached, writes Mr. Goethe, by what they observed of church cooperation in Korea and by the admonition of the aged Merriman Bishop/ C. Harris, of the Methodist Church of Korea. The particular



incident is worth recording. The Christians of Korea were faced with overwhelming odds. "The missionaries convened in Seoul to discuss the problem of lack of both money power and man power. They decided they needed what has since become the Comity Movement in the United States councils. They drew a cross over the map of Korea. The crossing was at Seoul, the capital. The four quarters thus created were to be occupied exclusively by each of four denominations. There were North Methodist, South Methodist, Presbyterian, and, I think, Congregationalist. Everything in an area belonging to the other denomination was deeded over. This included even memorial churches.....After the Seoul meeting, aged Bishop Harris of our church said to Mrs. Goethe and me: 'You young folks go back to America and never cease until you have convinced the people of the United States that we of Korea have been making American church history. There is no way you can invest your lives for the greater glory of God than to do this work.' " It should be recorded that Mr. and Mrs. Goethe have carried out that instruction, faithfully and generously, to this day.

But, accepting "the week after Christmas, 1913" as the starting point, it is of interest that at this same meeting "attention was called to the fact that most of the problems we had mentioned were really state-wide--also that Sacramento was the capital of the State. We could, therefore, expect to be of considerable aid in securing desired legislation because our members could attend night committee meetings (of



the Legislature) without the expense of hotel bills. It was then decided that we would simultaneously organize a skeleton State Council of Churches, and that we would go into the Legislature speaking in the name of several denominations instead of being representatives of only one denomination. To this, we were granted amazing success."

The other development in the year 1913 was the formation of the California State Church Federation on January 28. The minutes of the meetings of this organization are intact and show evidence of very careful preparation, for which we are indebted to the Reverend E. Guy Talbot, temporary secretary, a Methodist minister and later to become the executive secretary of the Federation. The fact that the State Federation organized on January 28 of 1913 suggests that it occurred prior to the meeting and action as reported by Mr. Goethe. It is quite possible that the Sacramento meeting occurred in 1912 rather than in 1913, thus preceding the State meeting.

The launching of the California State Federation of Churches took place in the Central Methodist Church of San Francisco. The minutes state that "There were present delegates from the Church Federations of San Francisco, Los Angeles, Sacramento, Oakland, Berkeley, and Ventura County." Records were not obtainable from these councils, hence this minute is the first evidence of the existence of councils in San Francisco, Los Angeles, Oakland, and Ventura County. The names of many prominent church leaders and officials are listed among those par-



ticipating in the first meeting, but the record does not demonstrate that their presence connoted action by their ecclesiastical bodies. As a matter of fact, one of the earliest actions of the State Federation was to invite the denominations to assume official membership. Thus, the first meeting was composed of delegates from local councils, the persons involved being prominent in their respective churches or denominations.

It is in order that the names of these pioneering persons be recorded. They were, from <sup>San</sup> Francisco, Rev. H. H. Bell, Rev. W. N. Friend, Rev. Sidney W. Wilcox, Rev. John Stephens, Rev. E. R. Dille, Rev. L. J. Sawyer, Hon. J. E. White, and J. F. Heacock; from Oakland, Rev. George W. White; from Berkeley, Rev. W. E. Coffman, H. J. Lokin, and H. R. Miles; from Los Angeles, Bishop William M. Bell, Rev. J. C. Pinkerton, Rev. E. P. Ryland, Rev. E. Guy Talbot, Rev. William B. Gantz, Prof. Robert C. Root, and Hon. Thomas L. Ambrose; from Ventura County, Rev. George B. Cliff; from Sacramento, Rev. George H. Smith.

Dr. Stephens was elected temporary chairman and Rev. E. Guy Talbot, temporary secretary. A constituting resolution, introduced by Dr. Ryland, was adopted. A provisional constitution was adopted. Temporary officers were elected, including: President, Rev. E. P. Ryland; First Vice President, Rev. H. H. Bell; Second Vice President, Hon. A. J. Wallace, Third Vice President, Dr. T. B. Holmes; Executive Secretary, Hon. J. E. White; Recording Secretary, Rev. William B. Gantz;



Treasurer, A. W. Naylor. To the Executive Committee were named: Rev. Edward L. Parsons, Bishop William M. Bell, Rev. William Horace Day, Mr. I. H. Morse. Action was taken on a number of matters including reports on the recent meeting of the Federal Council of Churches, a proposed State Red Light Abatement Act., evangelistic services at the San Francisco Exposition, the Kenyon Bill prohibiting interstate shipment of liquor.

The meeting for permanent organization occurred on Tuesday, April 14, 1914, at the Young Men's Christian Association in San Francisco. It is important to note that official delegates from the denominations were enrolled as the voting body, and the steps of permanent organization were enacted.

The story of cooperation runs into much detail from this point. Beginning June, 1915, the Reverend E. Guy Talbot served as executive secretary, on half time, and with an operating budget of \$871.25. In 1917, his services were increased to full time, with an operating budget of \$5667.00. Mr. Talbot was a man of passionate devotion to his task and of great energy. His report to the annual meeting in 1917 states that he had traveled 43,000 miles, visited 75 cities and towns, made 300 addresses, attended 250 committee meetings, attended 3 national conferences, mailed 40,000 first-class letters and 300,000 pieces of literature. The record abounds with references to endeavors regarding State and National legislation, campaigns for peace, work with



the State Legislature, anti-gambling, and prize fight measures, tax exemption measures, war time services, war relief activities, social welfare work, evangelism, missions, race relations. A stupendous statistical tabulation of church membership covering the entire State was completed and printed. If the efforts of one man, or at most a few, proves the case, then church cooperation might be judged a brilliant success. But, throughout the story of these prodigious labors runs the parallel story of inadequate interest and support by the churches. Finances were continually in a desperate strait, and salaries and accounts were frequently if not constantly in arrears. Commitment to the practice of cooperation had not penetrated beneath the surface of sentimental approval.

Dr. Talbot terminated his employed relation in 1924. During a brief absence, the work had been conducted by the Reverend J. C. Pinkerton. Following Talbot's resignation, the Reverend Kenneth S. Beam, executive secretary of the Department of International Justice and Goodwill, served as acting executive secretary of the Federation. In October of 1924, the Reverend F. N. Larkin, Methodist minister, and for eleven years editor of the California Christian Advocate, began a conspicuous term as executive secretary, continuing until 1932. The succession of executive secretaries then includes the Reverend Guy W. Wadsworth, ~~D.D.~~, interim capacity, followed by the Reverend Ralph Bayless, ~~D.D.~~. Both of the latter were Presbyterians and both had



taken significant part in the work of the State Federation.

By this time, other agencies had emerged to operate in the interdenominational field and, therefore, in the year 1932 conversations were inaugurated looking to possible merger under a unified leadership. The outcome, after <sup>another</sup> ten years' attempt to operate as two divisions of a single council, was the separation of the State Federation into two councils, the Northern California Council of Churches and the <sup>Western Union</sup> Southern California Council of Churches. Into these were merged the councils of religious education for the respective areas and also the superintendents' councils. Dr. M. P. Shaw became executive secretary of the organization in the North, to be succeeded by Dr. Paul H. Bucholz, and in <sup>1942</sup> ~~1937~~ by Dr. Abbott Book, Disciples of Christ, who continues in the office to this date. Dr. Harold V. Mather, Methodist, formerly associate executive secretary of the Southern California Council of Religious Education with Dr. William C. Pearce, became executive secretary of the Southern California Council of Protestant Churches. He was succeeded in 1942 by the <sup>Dr.</sup> ~~Reverend~~ E. C. Farnham, ~~B.D.~~, Presbyterian, who had been brought in 1938 from the executive leadership of the Portland (Oregon) Council of Churches to be the executive secretary of the Church Federation of Los Angeles. Dr. Farnham continues in office to this date, serving both organizations. ) *bring up to date*

Throughout these years, the State Federation enjoyed the leadership of outstanding churchmen. Dr. E. P. Ryland, of Los Angeles, Methodist, was the first president, to be succeeded in turn by Bishop



Edwin H. Hughes, Methodist, Dr. H. O. Breeden of Fresno, Rev. C. C.

Selecman, who became bishop of the Methodist Church, Dr. James A. Francis, *beloved pastor of the First Baptist Church of Los Angeles,* and Mr. F. D. Parr, a Methodist layman, who served continuously from

June 1923 to September 1932. The names of many other men who were to become prominent appear in the records: Bishop William Hall Moreland, Bishop L. C. Sanford, Bishop C. W. Burns, G. Bromley Oxnam, who later became bishop of the Methodist Church, president of the Federal Council of Churches, and one of <sup>six</sup> ~~five~~ first presidents of the World Council of Churches. The Reverend Edward L. Parsons, who became bishop of the Protestant Episcopal Church, served a term as vice president. Subsequent to the separation, the Northern Council was led by Dr. Sandford Fleming, Baptist, the Right Reverend Sumner Walter ~~D.D.~~, Episcopal, Rev. Chester E. Green, Presbyterian, Dr. Torrance Phelps, Congregational, Mr. Fred D. Parr, layman-Methodist, Dr. W. Earle Smith, Baptist, the Right Reverend Karl Morgan Block, ~~D.D.~~, Episcopal. The Southern Council has been led by Dr. Donald H. Tippet, later to become bishop of the Methodist Church, Dr. Herbert Francis Evans, Baptist, the Reverend Donald West, Disciples of Christ, and Dr. M. Owen Kellison, Disciples of Christ, and present incumbent.

A history of church cooperation in California should certainly devote attention to the specific accomplishments of so much organizational effort and aspiration. The record presents a bewildering array of endeavor. Meetings, plans, resolutions, campaigns, and crusades,



all in the name of church unity, multiply to an amazing number until several books would be required to contain the record. Noticeable is the amount of time and effort expended in connection with the State Legislature and in behalf of major causes such as world peace, immigration laws, liquor control, control of organized gambling, post-war relief, missions, and much more. In few instances does the record reveal immediate attainment of the particular measure being supported;

*However,* ~~but~~ there can be no question but that the effort made tremendous contribution to an awareness of the existence of a Protestant bloc and to a changing public conscience and attitude upon great social and world issues. The effort was the experimentation through which democratic bodies must pass by which to learn the method of group operation.

But there were other accomplishments of more tangible character. The year 1917 records the launching of the "Superintendent's Councils" at San Francisco, Fresno, and Los Angeles. These councils were composed of the employed or elected denominational executives or superintendents, and they had as their purpose an orderly spacing of new church locations, including the necessary preliminary survey and planning. The councils have functioned faithfully and well to the present day; and literally hundreds, perhaps approaching the thousand or more, church locations in California have been determined by mutual agreement between these denominational authorities and according to



previously determined principles and rules. The superintendent councils have been an important factor in stabilizing the church cooperative movement.

"Union Churches" now operate at Yosemite and Sequoia National Parks as a result of State Federation efforts begun in May, 1925. These churches have become significant assets to these great parks and to the thousands of visitors who pass through annually.

A thrilling chapter in church cooperation surrounds the work of the State Church Federation, under the leadership of Dr. Larkin and Dr. Wadsworth, in cooperation with the National Home Missions Council, in establishing a Protestant Union Church at Boulder City, Nevada, for ministry to the thousands of men employed during the early 1930's on the construction of the Hoover Dam. This project involved negotiations with the Federal government and demonstrated the necessity of Protestant unity when dealing with Government. The Boulder City Community Church is a thriving institution today; and looks to the Southern California Council of Churches for general supervision.

The proposal to establish a University Religious Conference on the campus of the University of California at Los Angeles was approved by the State Federation on November 16, 1926, and representatives were named to the committee in charge. The University Religious Conference, involving Catholics, Jews, Mormons, and other religious



groups in addition to Protestant denominations, reported regularly for several years to the State Federation of Churches. It continues to be a strong organization to this day, but no longer reports to the State Federation.

A Temple of Religion was erected on the grounds of the International Exposition on Treasure Island in San Francisco Bay and operated effectively through the life of the Exposition in the late thirties. The Temple was interfaith in organization and operation, but was due in no small part to the initiative of the State Federation of Churches and the vigorous leadership of its then president, Mr. Fred D. Parr.

The Councils of Religious Education, Northern and Southern, were significant factors in church cooperation and made tremendous contributions to the improvement and enlargement of the educational processes of the churches. Teacher training, vacation church schools, adult programs, summer conferences and camping, specialized teaching for the various age levels, organized youth work were stimulated, guided, or inaugurated by the cooperative process. The foundations laid continue to serve until this day. Climaxing the heightened interest in this field was the great World Sunday School Convention held in Los Angeles in 1928 under the management of Dr. William C. Pearce, then the general secretary of the Southern California Council of Religious Education. Dr. Pearce was responsible, also, for the acquirement and development of Idylwild Pines, a beautiful mountain camp and conference ground, located



on the south side of Mt. San Jacinto and twenty-five miles east of Hemet. These grounds, now appraised at \$250,000, accommodated 3400 students in 1948. They are operated by a corporation in close conjunction with the Southern California Council of Churches and in behalf of its constituency and the interdenominational program of religious education.

A "Released Time" law was adopted by the State Legislature in 1943, thereby climaxing twenty or more years of effort by the State Federation of Churches. Dr. Jesse Lee Corley, Methodist, was indefatigable in waging the struggle for this legislation. He died only a year or two before passage of the measure, his place of leadership in the cause going to Dr. E. C. Farnham. The Roman Catholic and Jewish groups supported the movement, as did certain fraternal orders which were disturbed over juvenile delinquency trends. As a result, and notwithstanding an adverse ruling by the United States Supreme Court <sup>regarding</sup> ~~of~~ Released Time as practiced in several states, "released time" classes of children, excused from public school on request of their parents, have increased in number to constitute local school systems with employed teachers and superintendents. Thousands of children are enrolled in these classes; and the standard of instruction afforded by teachers of professional qualification is having wholesome effect upon the teaching work throughout all the churches. Promotion and supervision of this educational innovation is directly under the State councils of churches, except for a small dissident group of radical conservatives. Great commendation is due



Dr. Abbott Book in the North and to Dr. Wilbur C. Parry and Mrs. Velma Frasher in the South for the substantial progress in this interesting type of cooperative work.

It is significant that State governmental agencies have found the State councils of churches to be the means of approach or of cooperation with Protestant forces. Thus, the two councils are active on the State Committee on Institutional Religion as set up by the Department of Corrections, resulting in improved chaplaincy services for the State penal institutions. Other State commissions and conferences recognize and turn regularly to the two councils for cooperative contacts affecting Protestantism.

Undoubtedly, the most far-reaching effect of the thirty-six years of ecumenical activity in California has been the establishment of councils of churches in twenty-five or more cities of the State. The Church Federation of Los Angeles with its own spacious building and sizeable staff and budget is outstanding, not only in the State, but in the Nation. The church councils of San Francisco, Oakland, Sacramento, Fresno, San Jose, Glendale, Pasadena, Santa Monica, Redlands, San Diego employ professional staff and maintain amazing programs of ecumenical character. Thus church cooperation is rooted at the local level and the churches make united approach thereby to the religious problems of the community of which they are immediately a part. Important in all this has been the development of effective



councils of church women on both local and State levels, and the present prospect of Christian youth councils.

Thus, church cooperation of the truly ecumenical and official type has arrived. The World Council of Churches has come into being. The principles of federation and of united church responsibility for the Christianization of the total community are quite generally accepted. The seven national interdenominational agencies of cooperation are merging to form the single National Council of the Churches of Christ in the United States of America. The professional leaders of the seven hundred or more local, state, and national councils convene annually in national conference. While denominational establishments are mounting in strength and size in response to modern trends in all walks of life, yet there grows apace an understanding and acceptance of a philosophy of the church by which ecumenicity and the agents thereof are admitted to be of the essence of the church, to be supported not as an "extra", but as integral to the very structure and life of the church.

It is none too soon that this unifying of Protestant forces has come about; for as this is being written there comes the announcement that Russia has the atom bomb. The many forces of anti-Christ have new lease on life, and in California, as throughout Christendom, the churches of Christ must rise and respond in unity to the end that the redemption which is in Christ shall prevail.